

A N E A S Y
E N G L I S H G R A M M A R ;
F O R T H E
U S E O F S C H O O L S.

I N T H R E E P A R T S.

- I. A short and plain Explanation of all the Parts of Speech, and their Agreement and government reduced to Grammatical Rules; the whole illustrated with Notes, and parsing Examples in which every Word is resolved at Length.
- II. Additional Remarks and observations on the several Particulars of the first part; with Rules of Composition, or the proper Arrangement of Words in Sentences.
- III. EXERCISES of *bad English* in two Parts. The *First* suited to the particular Parts of Speech, and the Rules of Construction.—The *Second* contains a large Collection of *promiscuous Exercises* in Prose and Verse.

BY A MURRAY, SCHOOLMASTER.

T H E T H I R D E D I T I O N.

L O N D O N :

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1758

TO THE
RIGHT WORSHIPFUL
CHARLES ATKINSON ESQ.

MAYOR OF THE TOWN AND COUNTY OF
NEWCASTLE UPON TYNE,

(AS A TESTIMONY OF GREAT ESTEEM)

THIS
ENGLISH GRAMMAR,

IS

WITH THE UTMOST DEFERENCE AND RESPECT

INSCRIBED,

BY

HIS MUCH OBLIGED, AND

MOST OBEEDIENT,

HUMBLE SERVANT,

A. MURRAY.

THE

P R E F A C E.

I MUST acknowledge, that it is not the want of English Grammars, that makes me trouble the Public with a new one. So far from this being the case, I have *thirty* different books on the subject lying about me, above *twenty* of which, are professedly written for the use of Schools. Yet I am not singular in opinion, that something is still necessary, though perhaps, not so much with respect to the *matter* as the *manner* of forming the most useful school-book, by which grammar may be taught with the least loss of time, and yet with the greatest pleasure as well as advantage to the scholar.

The perspicuity and usefulness of a work of this kind, depend very much on the order into which such a variety of materials are digested, and the manner in which they are displayed.

I have often experienced the difficulty of keeping up the pleasure and attention of the scholar, while he has been getting what is commonly thought necessary to be committed to memory which, with the explanation of the several parts, have become so discouraging a task, and the business seemed so difficult, that he has given up all hopes of attaining to that knowledge in grammar at first

expected. As the most easy and conspicuous method is certainly fittest to encourage the learner and excite his attention, I judged, with a number of very intelligent school-masters, that notwithstanding the labours of many, the method of teaching might still admit of a very useful improvement, by making the theory easier to the learner, and applying it more to practice than is commonly done. How far I have succeeded, must be left to the determination of others, who have a right to judge for themselves.

I have without reserve taken from other books what ever I thought would suit my plan, a freedom which all my predecessors have indulged. On a subject which has been so often treated, it is in vain to pretend, and impossible to avoid saying many things which have been said before; yet there still remains great scope for new observations and improvements. And though long experience in teaching, and a strict observation of the effects of using different methods, have provided me with many useful materials; yet I challenge no more than the merit of a *compiler*,—if that part be properly executed, so as to promote these leading purposes, the pleasure of the teacher, and the profit of the scholar, I have all I hope or wish for.

In the manner this grammar is formed, the part intended to be first committed to memory is so easy and short, that a boy of an ordinary genius, by getting a short task every day, will have the whole to repeat in a very few weeks. And by repeating it in a class once every week, divided into such parts as the master sees convenient the whole will soon become familiar to every scholar. In the mean time, the teacher may mark out such of the notes as he thinks necessary, and suitable
to

to the time and capacity of the pupil, which, with such observations as he shall chuse to make from the notes, additional remarks, &c. to the class, when repeating what is committed to memory; will give a connected and comprehensive view of what is necessary to the right understanding of the whole.

As soon as a class can repeat what is thought necessary, they should be exercised in parsing the examples given, which will make them acquainted with all the necessary rules, and bring them with pleasure to understand the use and end of their learning grammar.

They may then with ease and advantage be put to write exercises upon the different parts of speech, which being suited to each part distinctly, will be much plainer to them, than if they were to begin with promiscuous exercises, and render them perfect in the application of the parts they have learned, to the purposes of speaking and writing correctly by rule.

Having finished this part, they may begin the promiscuous exercises, where, to encourage them, they will find for sometime, the false words in Italics, having only to fix upon the rules by which they are to be corrected. This will naturally make them acquainted with the rules in general, and render the exercises more easy in which the false words are not marked.—I do not mean that the parsing should be omitted, when the exercises begin: No; that part is so essential to perfect the scholar, that it cannot be too frequent, and should be continued following the writing of exercises through the whole.

The *key* which I have made for the *exercises*, will, I presume, be acknowledged a special improvement in the most essential part of grammar.

By

By it the principal obstacle in teaching that part is removed, as the master can correct the exercises with the greatest ease imaginable, and such certainty as the business of a school and the intricacy of many of the exercises, would not otherwise admit of. As it is intirely for facilitating the master's work in correcting the exercises with ease and propriety, he will find a peculiar pleasure in doing what frequently appears too much like a task.

I have found this plan, shortly hinted here answer my highest expectations, when I had not a printed book so suitable to it as this is, but was obliged to write what I thought necessary to the execution of it. And may therefore promise the most desirable success in the proper use of the book, in this, or any other manner similar to it, which will naturally occur to every intelligent teacher.

I do not write a preface for the purpose of introducing particular commendations of my own work, nor for the still worse purpose of depreciating the works of others. All I crave is an impartial perusal, and an unbias'd determination, not founded on private or personal prejudices for or against particulars of any kind, but on what is most for the public advantage in teaching this necessary part of an English Education.

It will not, I hope, be reckoned a fault, that I have so little of what is commonly called Orthography; as, what is necessary on that head is more properly taught in a reading book, nor that I have omitted several things usually added to grammars, as, abbreviations of words, punctuation, forms of address, &c. all which belong properly to the spelling book, and may be found at
great

great length in my spelling book printed some years ago.

The utility of learning English Grammar must be allowed by every sensible Briton, and to multiply arguments for it, would be rather ostentatious than useful. I must, however, beg leave to observe, That the reason why it is not more approved and practised, remains with the teachers in their want of uniformity in the method of teaching it, and that is occasioned by the want of an easy perspicuous plan to teach by. I could refer the truth of this observation to the determination of School-masters, who have laboured long and diligently in this work, and have often had the mortification to find their labours not crowned with that success which they hoped, and perhaps deserved. I write this from experience. And till I formed the plan to which this book is suited, I never could please myself in the proficiency of my scholars. But I presume to say, That now, with half the time, labour, and difficulty, the learner's advantage, as well as my pleasure in teaching, is doubled. And as the public has a right to every improvement that may be of public advantage, for that purpose principally, this book is published.

English Grammar properly taught, must not only add gracefulness to the conversation of people in general, but qualify them for carrying on whatever business they follow with greater credit and advantage. And even to such as intend to learn other languages, it will be of peculiar advantage, as they will thereby attain the knowledge of any other language much sooner and easier, as they have already the principles of grammar, which are much the same in all languages. The two great difficulties of encountering with the science of grammar, and the study of a foreign

foreign language at once, must be much lessened by taking them separately and in proper order. But if the utility of learning English Grammar be such, as might be illustrated from a variety of undeniable arguments, how, inexcusable is that infatuation among Parents, who will not allow it to be a part of their childrens' education, or instead of it, from some unaccountable prejudices, make their children spend several years of the most precious part of their time, in obtaining a smattering of Latin, &c. for which they will have no more necessary use, in the line of life the Parents intend them for, than the language of the Hottentots or Chinese. This base prejudice has spoiled many a good genius, and made hundreds drag through life in hardships and obscurity, who, with a proper English Education, which would have been obtained in less time than they have spent to no purpose, might have filled the respectable departments of life with advantage to the public, and credit, ease, and pleasure to themselves.

** * * Masters who teach this Grammar, may have for their own use, a KEY for correcting all the promiscuous exercises, distinct from the book.*

GRAMMAR.

PART I.

GRAMMAR is the art of speaking and writing any language with propriety.

ENGLISH GRAMMAR teaches to speak and write the *English Language* properly.

LANGUAGE is composed of distinct articulate sounds, formed from LETTERS, SYLLABLES, WORDS and SENTENCES, which make the whole subject of GRAMMAR*.

LET-

* GRAMMAR is usually divided into four parts,

1. ORTHOGRAPHY, which teaches the right combination of letters and syllables in words.—Or ORTHOEPEY, which relates to the true pronunciation of the letters and syllables.

2. ETYMOLOGY, which treats of the different sorts of words (or parts of speech) and their derivations and variations.

3. SYNTAX, teaches how to join words in a sentence, according to the rules of order, agreement, and government of words.

4. PROSODY, teaches the rules of *pronunciation*, and *versification*. The first of these comprizes ORTHOEPEY, which respects *Accent*, or the laying the stress of the voice upon one or more syllables in a word.—*Quantity*, or the distinguishing long and short syllables, as dē-lū-sive.—*Emphasis*, or laying the stress of the voice on one or more words in a sentence; as, If you go; HE will go.----The second contains ORTHOMETRY, or the art of making verses.

L E T T E R S.

The *Letters* in our *Language* are twenty-six, (*a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.*) they are divided into *vowels* and *consonants*.

VOWELS express full and perfect sounds of themselves, as, *a, e, i, o, u, y, w, t.*

CONSONANTS require the help of *vowels* to make perfect distinct sounds, as, *b, c, d, f, &c. †.*

When two vowels meet in one syllable, they are called a *diphthong*; as, *ou* in *house*. *Diphthongs* are of two sorts, *proper* and *improper*.

A *proper diphthong* is when both vowels are sounded; as *ou* in *house*; *oi* in *voice*.

An *improper diphthong* is where only one vowel is sounded; as *e* in *people*; *a* in *day*.

When *three vowels* come together in one syllable they are called a *triphthong*; as *eau* in *beauty*; *iew* in *view*, &c.

S Y L L A B L E S.

A *SYLLABLE* is a full and distinct sound or impulse of the voice, whether denoted by one, two, or more letters, and is either a simple or compound sound *.

W O R D S.

† *Y* and *w* are consonants when they begin a word.

‡ Consonants are commonly divided into *mutes*, or such as end with a vowel sound in pronunciation; as, *bee, cee, dee, &c.*---Or *semi-vowels*, or *half vowels*, that have the sound of a vowel before them in pronunciation; as, *cf, cl, em, &c.* Four of these are called *liquids*, viz. *l, m, n, r.*

N. B. As the scholar is supposed to be acquainted with the sounds of vowels and consonants, from the books he has had before he begins to learn Grammar, it is needless to enlarge on that part here.

* *Monosyllable*, is a word of one syllable; as, *bat.*

Dis-syllable, is a word of two syllables; as, *Fa-ther.*

W O R D S.

WORDS are the signs or symbols of ideas, formed by one or more articulate sounds, and are of three sorts, *primitive*, *derivative*, and *compound*.

A *primitive* word comes from no other word in the language in which it is used; as *raven*, *love*, *bad*.

A *derivative* word comes from some other word in the same language; as *ravenous* from *raven*; *loved* from *love*; and *badly* and *badness* from *bad*.

A *compound* word is made up of two or more words. It has commonly a hyphen between the primitive; as *God-head*, *heaven-born*; though not always, as *manhood* *foreasmuch*.

Words divided into classes are called PARTS OF SPEECH, and are of TEN different kinds. 1. ARTICLES.—2. SUBSTANTIVES or Nouns, or Names.—3. PRONOUNS or Relatives, or Representatives of Nouns.—4. ADJECTIVES, or Qualities.—5. VERBS, or Affirmations*.—6. PARTICIPLES.—7. ADVERBS.—8. CONJUNCTIONS.—9. PREPOSITIONS.—10. INTERJECTIONS.

B

EXAMPLE.

Tris-syllable, is a word of three syllables; as *for-tu-nate*.

Polly-syllable, a word of many syllables; as *ir-re-prove-a-ble*.

The best rule for dividing syllables in spelling, is, as they are naturally divided in proper pronunciation.—Reading is only a quick spelling by naming the letters singly, and dividing words properly into their syllables: Spelling in writing, is the composing words of their proper letters.

* To express the Substantive, Pronoun, Adjective and Verb by the *last* names given them here, would convey

E X A M P L E.

sub. conj. sub. prep. adj. sub. verb.
 Honour and shame from no condition rise,
 verb adv. pro. sub. adv. adj. art. sub. verb.
 Act well your part, there all the honour lies.

A R T I C L E S †.

ARTICLES are set before words to limit or determine their signification. There are only *three* articles, A, AN, and THE.

A is used before a word in the singular number beginning with a consonant that has its full sound, as *a book, a lie*.

An is used before words beginning with a vowel, or a silent consonant, as *an egg, an hour*.

The is demonstrative ‡, and denotes a particular person

convey a clearer idea of their nature and use to an English Scholar than the *first*, which are not English words, and cannot be understood independent of a definition. But under the *last* names, words cannot be found in dictionaries, which commonly use the *first* kind; and therefore it is more convenient to use the same here, and explain them to the learner.

The four last parts of speech are commonly called *partioles*.

All the parts of speech are in the following sentence.

1 4 2 2 6 7 9
 The worthy Emperor, Titus, recollecting once at
 2 8 9 3 2 3 5 7 5 4
 supper, that during that day, he had not done any
 2 1 2 10 3 2 5 3 3 5
 body a kindness; Alas! my friends, said he, I have
 5 1 2
 lost a day.

† From *articulus*, the joints of the fingers.

‡ THE is called *demonstrative*, because it determines

person or thing, in either the singular or plural number, as *the book, the books ; the eye, the eyes.*

SUBSTANTIVES * or NOUNS, or NAMES.

A SUBSTANTIVE is the name of any thing that exists.

B 2

Substantives

mines what particular person, or thing is meant ; as, Thou art **THE** man ; i. e. Thou, and no other, art the very man. This is **THE** book I want.

Substantives taken in the largest and most unlimited sense, have no article before them ; as, **MAN** is a rational creature, i. e. all men.—The proper study of mankind is **MAN**.

Pronouns and proper names have no article before them ; as, *we, John, Mary, Newcastle.* Except they be mentioned by way of eminence, or distinction, as we may say, *an Alexander*, i. e. a conqueror, a *Solomon*, i. e. a wise man ; *the Thames*, i. e. the River Thames.

ARTICLES are set before Adjectives that precede their Substantives, as, *a good girl. An excellent book. The better day the better deed.*—Also before words taken collectively ; as, *a few men. A great many thousands.*

THE is often set before Adverbs in the comparative, or superlative degree ; as, *the sooner the better. The more I study the better I learn. Dick studies the least of any.*

Abstract names ; as, virtue, vice, love, hatred ; and names of metals, spices, herbs, liquids, grains, &c. are used without any article ; as, gold, ginger, theme, ale, wheat, &c.

* *Substantive* from *substantivum*, a substance.—*Noun* from *nomen*, i. e. a name.

That word is a substantive that makes sense with an article before it ; but makes nonsense when the word *thing* is set after it ; as, *a book, an apple, the sun,*

Substantives are either *proper* or *common*.

A *proper* Substantive is the name of any *particular* person or thing, as *John*, *Tyne*, *London*, *Bible* †.

A *common* Substantive is the name of things in *general* as *man*, *city*, *river*, *book* †.

To Substantives belong *gender*, *number*, *case*, and *person*.

G E N D E R.

GENDER is the distinction of names according to their sex, and is of three sorts, *masculine*, *feminine*, and *neuter*.

The names, offices, and titles of men, or what relate to the male kind are *masculine*, as *John*,
actor,

sun, are sense ; but *a book thing*, *an apple thing*, *the sun thing*, are nonsense.

Whatever is the object of our senses, i. e. can be seen, heard, felt, tasted or smelled ; also virtues and vices ; affections of the mind, and actions of the body, are substantives.

Such names as imply the mere identity or being of a thing, may be called *identical substantives*, as a *pen*, a *pencil*.

Those which are only known by the operations of the mind, but are not the objects of our senses, may be called *abstract substantives* ; as, *justice*, *goodness*, *truth*, *blackness*.

† The word *man*, comprehends *all men*, and is therefore called *common*.---The word *John*, points out an *individual man*, and is therefore *proper*.---*River* is a general name common to every *river*---But *Tyne* is particular to one *river* so called.

MAN is a proper name when compared with *animal*, which includes beasts, and used to distinguish a *man* from a *horse*, *dog*, *lion*, &c. which are animals.

* Called

actor, king, bull.—And those that belong to women, or the female kind are *feminine*, as *Jane, actress, queen, cow.*

Things without life that have no sex are *neuter**, as *house, garden, stick, stone.*

HE, in general, denotes the *masculine*; SHE, the *feminine*; and IT, the *neuter*. The human species are denoted by *men* and *women*, and birds by *cock* and *hen*.

N U M B E R.

NUMBER is the distinction of *one* from *two* or *more*.

There are two numbers:—The SINGULAR, which speaks of *one*, as a *pen*, an *apple*.—The PLURAL, which speaks of more than *one*, as *pens*, *apples*.

Substantives that make their plural regularly,
B 3. have

* Called *neuter*, because neither masculine nor feminine, as having no distinction of sex.---IT is often applied to things masculine and feminine not endowed with reason in a tolerable degree; as, IT is a good dog---IT is a fine child.

Sometimes the gender is doubtful till determined by another word; as, *child, servant, goat, sparrow*. The gender is known by saying, *male-child, man-servant, he-goat, cock-sparrow*.

Things without life, are sometimes taken in a personal or figurative sense; as, Death is common to all; HE spares neither poor nor rich.---Heaven. His wonted face renewed.

See how the morning opens HER golden gates,

And takes HER farewell of the glorious sun!

Sometimes the difference of sex is expressed by different words.

Male.

have *s* added to the singular, as *book*, *books* ; *girl*, *girls*.

If the singular end with *s*, *x*, *ch*, or *sh*, the plural is made by adding *es*, as *miss*, *misses* ; *box*, *boxes* ; *peach*, *peaches* ; *brush*, *brushes*.

Adding *s* to words which end in *ce*, *ge*, *se*, and *ze*, makes another syllable, as *price*, *prices* ; *purse*, *purses* ; *cage*, *cages* ; *prize*, *prizes*.

Words ending in *f*, or *fe*, form their plurals by changing these into *ves*, as *calf*, *calves* ; *life*, *lives* ; *half*,

Male.	Female.	Sometimes by changing the termination, as	
		Male.	Female.
Bachelor	Maid	Abbot	Abbess
boar	sow	actor	actress
boy	girl	ambassador	ambassadress
bridegroom	bride	duke	duchess
brother	sister	elector	electress
buck	doe	emperor	empress
bull	cow	governor	governess
bullock	heifer	hunter	huntress
cock	hen	marquis	marchioness
dog	bitch	prince	princess
drake	duck	By adding <i>ess</i> to the masculine	
father	mother	Male.	Female.
friar	nun	Baron	Baroness
gander	goose	count	countess
horse	mare	heir	heiress
husband	wife	jew	jewess
king	queen	lion	lioness
lad	lass	patron	patroness
lord	lady	prior	prioress
man	woman	poet	poetess
master	mistress	prophet	prophetess
milter	spawner	shepherd	shepherdess
nephew	niece	tutor	tutress
ram	ewe	viscount	viscountess
stoven	flur	By changing <i>or</i> into <i>rix</i>	
son	daughter	Male.	Female.
stag	hind	Administrator	Administratrix
uncle	aunt	executor	executrix
widower	widow		
wizard	witch		

* Except

*balf, balves ; loaf, loaves ; knife, knives ; wife, wives * ; staff makes slaves.*

CASES.

* Except---*chief, cuff, dwarf, grief, handkerchief, hoof, muff, mischief, proof, puff, roof*,---which take *s* to make the plural.

Substantives ending in *y* with a consonant before it, form their plurals by changing *y* into *ies* ; as, *lady, ladies ; cherry, cherries ; city, cities, &c.*---If a vowel goes before the *y*, the plural is made by *s* ; as, *joy, joys ; day, days ; delay, delays.*

In some substantives, both numbers are alike ; as, *hose, fern, deer, swine, sheep*.---Some take *a* or *one* to make the singular ; as, *a sheep, one deer, &c.*

Many substantives make their plurals irregularly.

Sing.	Plur.	Sing.	Plur.
brother	{ brothers brethren	man	men
child	children	mouse	mice
cow	{ cows kine	ox	oxen
foot	feet	penny	pence
goose	geese	Sow	{ sows swine
louse	lice	tooth	teeth
		woman	women

Words purely Latin, French, Greek, &c. retain, their original plurals ; as, *arcanum, arcana ; beau, beaux ; erratum, errata ; genius, genii ; monsieur, messieurs ; magus, magi ; phenomenon, phenomena ; radius, radii ; vortex, vortices*.---The Hebrew words *cherub, seraph*, make *cherubim, seraphim*.

Some substantives, from the nature of the things they express ; and some that nature or art have formed double, are expressed only in the plural ; as, *alps, animals, arms, ashes, bellows, bowels, breeches, calends, cresses, dregs, embers, entrails, filings, goods, grains, batches, ides, lungs, news, nones, scissors, shears, snuffers, thanks, tongs, wages.*

Some

C A S E S.

The CASE or STATE of Substantives, is the manner of varying them, according to their different significations, situations, or endings in the singular and plural numbers.

In English, Substantives have three *cases*, the *nominative*, *genitive*, and *accusative* *.

The *nominative*, *naming case*, or *leading state*, is the instrument operating, and simply expresses the name of the thing that acts, as *a horse trots*; *boys play*; *the girls learn*.

The *genitive* or *possessive case*, implies possession or property. It is further known by having *OF* prefixed, or *s* and an apostrophe (*'*), as the glory *of*

Some substantives have no plural, as names of men, countries, cities, mountains, rivers; as, *John, Wales, London, Etna, Thames*, also the *Earth*.---Names of virtues, vices, habits, metals, herbs, spices, liquids, and most kinds of grains, as *patience, malice, drunkenness, gold, sage, wax, pitch, glue, wheat, rye, barley, &c.* From spices are excepted---*cloves, nutmegs*.

Herbs---*coleworts, leeks, artichokes, cabbages, nettles, poppies, lillies*.

Bread, beer, ale, honey, milk, butter, &c. have no plural.

Things remarkable in individuals do sometimes make proper names become plurals; as, conquerors are called *Alexanders*; wise men, *Solomons*; chaste women *Lucretias, &c.*

Family names sometimes extend to the kindred; as, the *Howards, the Piercies, &c.*

* It would be more suitable to the English Language to call the *nominative*, the *naming case*, or *leading state*.---The *genitive*, the *possessive case*.---The *accusative*, the *objective case*, or *following state*.

† The

of man, or man's glory; the book of John, or John's book.†.

The *accusative*, or *objective case*, or *following state*, denotes the *effect* produced,—the *object* aimed at,—or the *subject* operated on, as I love thee.

Examples of varying the CASES.

<i>Sing.</i>	
Nom. a King.	Nom. an Elephant.
Gen. a King's, or of a King.	Gen. an Elephant's, or of an Elephant.
Accus. a King.	Accus. an Elephant.
<i>Plur.</i>	
Nom. Kings.	Nom. Elephants.
Gen. of Kings.	Gen. of Elephants.
Accus. Kings.	Accus. Elephants.

PER-

† The *genitive case* expresses all relations commencing from itself; and has always a reference to some other word in the sentence, which denotes its possessive power, i. e. the genitive case is the *possessor*, and the governing substantive (or the word to which it refers) is the thing *possessed*.

The two ways of varying this case are used indifferently.

In the familiar style, the 's takes place; but in the grand and solemn, or where precision is required, the *of* is used.

Sometimes when the genitive word ends with *s*, neither of the signs are used; as, for *righteousness's* sake.-----Plurals ending in *s* do not require an additional letter to form the genitive; as, on *eagles's* wings.

When several words are in the possessive case, the sign is written only with that word which is nearest to the governing substantive; as, this is William, John,

P E R S O N S.

All Substantives, whether in the singlar number, or the plural, are of the *third person*: Thus,
Man, a substantive third person *singular*.
Men, a substantive third person *plural*.

P R O N O U N S * ; Or,

RELATIVES, OR REPRESENTATIVES OF NOUNS.

Pronouns are used instead of substantives, to prevent the too frequent repetition of them.----They also serve to determine the persons of verbs.

There are *five* kinds of *Pronouns*, viz. *Personal*, *Relative*, *Demonstrative*, *Interrogative*, and *Adjective* or *Possessive* †

The *personal* pronouns are *five*; I, THOU, or YOU, HE, SHE, IT ‡: their plurals are, WE, YE, or YOU, THEY.

When

John, Thomas, and Richard's horse.---This is the horse of William, John, Thomas, and Richard.

When a substantive ends in *s*, or a *vowel* in the singlar number, some authors put the genitive singlar instead of the nominative plural, thus, the *idea's* of the author.---They are *genius's*. Properly thus, the *ideas* of the author.---They are *geniuses*.

* Compounded of *pro*, for; and *nomen*, a name, commonly called *noun*; so that *pronoun*, signifies a *word put for a noun*.

† Some authors give other names to the different kinds of *pronouns*, and divide them into *prepositive*, *connective*, *interrogative*, and *attributive*. But I think the division above, and the names given the different kinds, when briefly explained, will render this part of grammar plainer to ordinary capacities than any I have met with.

‡ Some grammarians call these pronouns *substantives*.

When a person speaks of himself, he says, *I*; the *first* person. When he speaks to, or addresses another, he says, *thou* or *you*.—the *second* person. When he speaks of a person, or thing absent, he says, *he*, *she*, or *it*,—which are of the third person §.

The *relative* pronouns are WHO, WHICH, WHAT. THAT. When these words are *relatives*, they always relate to some substantive going before, called the *antecedent*. The *man* is blessed *who* walketh uprightly.

WHO is applied to *persons*, WHICH to *things*; WHAT is applied to *things*, and includes the *antecedent*, as this it *what* I wanted, i. e. the *thing which* I wanted.

THAT, as a relative, seems to be introduced to save the too frequent repetition of *who* and *which*. It is applied to both *persons* and *things*, as The *boy that* he beat. The *book that* I read.

The *demonstrative* pronouns are THIS and THAT. Their plurals are. THESE and THOSE.

They are called *demonstrative*, because when used as such, they point out the thing spoken of; as *this* book, *that* book.

This and *these* relate to things near at hand, or to the time present. *That* and *those* to a time remote, or things at a distance, as

At *this* time it is manifest to all.

These men that live *here* are prudent.

At *that* time it was manifest to all.

Those men that live *yonder* are prudent.

The

ives—some *prepositive*—and others call them *demonstrative* pronouns.

§ All pronouns, except *I*, *thou*, or *you*, *we*, *ye*, or *you*, are of the third person.

* *My*

The *interrogative* pronouns are WHO, WHICH, WHAT. They are used in asking questions.

The *adjective* or *possessive* pronouns are, THY *, MY, HIS, HER, ITS, OUR, YOUR, THEIR. They are always followed by a substantive.

The

* *My* and *thy*, become *mine* and *thine*, when the substantive following begins with a vowel or silent *b*; as, *mine ears*, *mine house*, *thine honour*, &c. *My*, *thy*, have a name after them,--*mine*, *thine*, are used when the name is mentioned before, or understood; as, this is *my book*,--the book is *mine*.---The name understood makes *hers*, *ours*, *yours*, *theirs*.

Own and *self* are joined to the adjective pronouns to mark their meaning more strongly; as, I did it *my own-self*.

Self, is added to personal pronouns; as, *himself*, *herself*, *itself*.

Self, is a substantive when joined to pronouns.

Ourself, is peculiar to the regal style.

There are other pronouns; as, *some*, *any*, *whoever*, *none*, *one*, *other*, which are called *indefinitive* when they express nothing distinct or determined.---But *definitive* when they ascertain those names to which they either refer, or are joined.

Each, *every*, *either*, are called *distributive*, because they mark the individual persons or things that make up a number.

This, *that*, *other*, *another*, *such*, *which*, *what*, *some*, *one*, *all*, *every*, *any*, *no*, *none*, are called *attributive pronouns*, or *pronoun adjectives*, when they point out the property, locality, or duration of things.

When *this*, *that*, and *which*, represent and supply the place of some name, they are then *relative pronouns*, or *pronoun substantives*; as, *this is virtue*. But when they are joined to some name; as, *this habit is virtue*,--they serve to ascertain some name, and are *definitive* or *pronoun adjectives*.

One

The variable Pronouns form their Cases as follow * :

<i>Sing.</i>	<i>Plur.</i>
Lead. I	we
Poss. of me, my, mine	of us, our, ours
Foll. me	us
Lead. thou or you	ye or you
Poss. of thee, thy, thine,	of ye, yours, your
or of you, yours, your	
Foll. thee, you	you
<i>Sing.</i>	<i>Plur.</i>
Lead. He	they
Poss. His, of him	their, theirs, of them
Foll. Him	them
Lead. She	they
Poss. Her, hers, of her	their, theirs, of them
Foll. Her	them

C

Sing.

One makes *one's*; *other*, *other's*; *another*, *another's* in the possessive.

When they are expressed in the plural, and the names they belong to only implied, they want the apostrophe, *as, others, anothers.*

* N. B. In the following tables of the pronouns, and frequently in other parts of this book, instead of the terms *Nominative*, *Genitive*, and *Accusative cases*; the *leading*, *possessive*, and *following states*, are used, which are more suitable to the English Language. Besides, the varying the terms, will render the use of them all in grammar, and their relation to each other, more familiar to the scholar in learning this book, or reading any other where they are differently used, than a mere definition of them could possibly do.

* *Whose*

<i>Sing.</i>	<i>Plur.</i>
Lead. It	they
Poss. Its, of it	their, theirs, of them
Foll. It	them

<i>Sing. and Plur.</i>	<i>Sing. and Plur.</i>
Lead. Who	Lead. Which
Poss. Whose, of whom	Poss. of which, whose *
Foll. Whom	Foll. Which.

Sing. Self. *Plur.* Selves †.

ADJEC.

* *Whose* is properly the possessive of *who*, but our best authors in prose and verse have now adopted it for the possessive of *which*.

† It may be necessary, to the right understanding of these variations, that the scholar should learn the following table along with the other.

A TABLE of the variable Pronouns.

		The leading state.	The following state.	Possessive case.	
				with a substantive.	without a substantive.
1st per.	{ Sing.	I	me	my	mine
	{ Plur.	we	us	our	ours
2d per.	{ Sing.	thou, or you	thee, you	thy	thine
	{ Plur.	ye, or you	you	your	yours
	{ Male	he	him	his	his
3d per.	{ Female	she	her	her	hers
	{ Neuter	it	it	its	its
3d per.	{ Plural	they	them	their	their
Interrogatives of	{ Perf	who	whom	whose	whose
	{ Things	what	what	whereof	

* From

ADJECTIVES *, or QUALITIES.

ADJECTIVES express the *nature, quantity, quality, or form* of substantives.

Whatever word, not ending in *ing*, or *ed* †, that will take the word *thing* after it, and an article before it, is an *adjective*, as *a WHITE thing; a GOOD thing*.

Adjectives have no variation of *gender, number, or case*. They are only varied when they express COMPARISON.

Adjectives have only *two* degrees of *comparison*, viz. the COMPARATIVE and the SUPERLATIVE.

When the adjective is expressed in its simple state, it is called the POSITIVE ‡, as, *great, small*.

The COMPARATIVE degree is, when the signification is somewhat enlarged or diminished, as *greater, smaller*.

The SUPERLATIVE degree is, when the highest or lowest signification is expressed, as *greatest, smallest*.

All adjectives of one syllable (a few excepted) and many of two syllables, form the *comparative*, by adding *r*, or *er*, and the *superlative* by adding *st*, or *est*.

When the *positive* ends with a vowel, *r* or *st*,
C 2 is

* From *adjectivum*, augmented, added, or joined to---They are added to substantives as helpers or assistants.

† Such words as end in *ing* or *ed* that admit of an article are commonly participles.

‡ The *positive* being the first state of the adjective, expressing the quality simply, without any increase or diminution, cannot be called a degree of comparison; as, *strong, good, happy*.

* Milton

is added ; when with a consonant, *er*, or *est* is added, as *wise*, *wise-r*, *wise-st* ; *strong*, *strong-er*, *strong-est*.

Adjectives of more than two syllables, make their *comparative* by adding MORE, and the *superlative* by MOST to the positive *.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
natural	more natural	most natural
commendable	more commendable	most commendable

VERBS

* *Milton*, and some other good writers have deviated from these rules, by writing *shadowiest*, *virtuouslest*, *famouslest*, *triflingest*, *inventivest*, *powerfulest*, &c. But this liberty should not be imitated neither in prose nor verse.

The following adjectives are irregular in comparison.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
good	better	best
bad, evil, or ill	worse	worst
little	less	least
much, or many	more	most
near	nearer	nearest, or next
late	later	latest, or last.

Sometimes the comparative of *late* is written *latter* as well as *later*. The *latter* of *two*, refers either to *time*, or *place* ; *later* respects *time* only.

Happy is thus compared ; *happy*, *happier*, or *more happy*, *happiest* or *most happy*.

Lesser is improperly used for *less*,--and *worser* for *worse*.

Some adjectives have no comparison, because their significations do not admit of increase ; as, *one*, *two*, *three*, *all*, *each*, *every*, *either*, *any*, *some*, *same*, &c.

Adjectives which have the following terminations, are more elegantly compared by *more*, or *most*, than by *er* or *est*.

VERBS †, or AFFIRMATIONS †.

VERBS are words which *affirm*, the BEING, DOING, or SUFFERING of a thing, together with the time it happens: Or a VERB signifies EXISTENCE, ACTION, or SUFFERING; as *I am, I do, I am taught.*

C 3

A

ain	as	certain	ly	as	godly
ive	---	conducive	ky	---	rocky
cal	---	angelical	ny	---	gloomy
en	---	golden	able	---	commendable
ous	---	virtuous	id	---	candid
nt	---	benevolent	ing	---	charming
fy	---	puffy	ish	---	peevish
ble	---	visible	some	---	troublesome
al	---	mortal	st	---	honest
ry	---	necessary	ny	---	skinny
ght	---	fraught	ful	---	powerful
less	---	careless	lt	---	difficult

In some words the superlative is formed by adding the adverb *most* to the end of them; as, *nearest, uttermost, or utmost, undermost, uppermost, foremost.*

Chief and *extreme* are superlatives, and therefore *chiefest* and *extremest* are improperly used.

Two comparatives; as, *more braver*, and two superlatives; as, *most bravest*, are improper.

† *Verb* from *verbum*, a word, or the word, by way of eminence, as being the principal word in a sentence, without which, either expressed or understood, it cannot subsist.

† *Affirmation* is a more suitable name for this *part of speech*, as it contains an explanation of the nature of all the words that belong to it, which, in this differ from all other words, that they always affirm something, which no other kind of words do. It would therefore be a proper definition of a verb, to say,

A *verb* may be distinguished from other parts of speech, by putting a *substantive* or *relative* before the word, if it makes sense, it is a *verb*, otherwise not; as, the *wind blows*; *we love*; *it shines*.

There are three kinds of *Verbs*, ACTIVE, PASSIVE, and NEUTER *.—These may be subdivided into REGULAR, IRREGULAR, DEFECTIVE, and INVARIABLE.

An *Active* verb implies a subject acting upon an object: as, *I love you*; *they hate me* †.

A *Passive* verb implies an object acted upon and a subject by which it is acted upon; as, *I am loved by John* ‡.

A *Neuter* verb implies the state a subject is in, without *acting* upon, or *being acted upon*, by another object.—The agent and object are the same; as, *I sit*; *you stand* §.

Regular

say, *That it is a word that* SIGNIFIES AN AFFIRMATION.

* Some authors make two other kinds of verbs, which they call *substantive* verbs, and *helping* verbs, but both these are included in the general heads; for when they stand by *themselves* they are either *active* or *neuter*; and when they are *auxiliaries*, they incorporate with the principal part of those verbs to which they are prefixed.

† *I* and *they* are the subjects acting; the verbs *love* and *hate* denote the acts; *you* and *me* are the objects acted upon.—Every *active* verb will admit of a substantive or a relative after it.

‡ *I* is the object acted upon, and *John* the subject that acts.—Observe in a verb active, the agent takes the lead, and is the nominative; in a verb passive, the object takes the lead, and is the nominative.

§ Many verbs may be used either in a *neuter* or *active*

Regular verbs make their past simple time, and past participle in *ed*, which is sometimes contracted into *t*; as,

<i>Present.</i>	<i>Past.</i>	<i>Participle.</i>
I love	I loved	loved
I ship	I shipped or shipt	shipped or shipt

Irregular verbs vary from the above rule, according to custom, and the language from which they are derived: as,

<i>Present.</i>	<i>Past.</i>	<i>Participle.</i>
I fly	I fled, or flew	fled
I teach	I taught	taught

Defective verbs want many of their tenses and persons; as, *I ought*; *methinks*.

An *Invariable* verb admits of no variation, and is always followed by another verb in the unlimited mode; as, *we must run* †.

To

active sense with equal propriety. But verbs grammatically neuter, are not followed by a substantive, or a preposition. If a substantive can be placed after the verb, it is *active*, if not, the verb must be *neuter*; I can say, I *eat a cake*, but cannot say, I *sit a cake*, or I *stand a cake*.-----Therefore, *to eat* is *active*; *to sit*, or *stand*, is *neuter*.-----In general, whatever verb will not admit of both an *active* and *passive* signification, is *neuter*; as, I *walk*, a *child is born*.

An *active* verb is called *transitive*, because the action passes over to the object, or has an effect upon some other thing; as, *we love grammar*.

A *neuter* verb is called *intransitive*, because the effect is confined within the agent, or does not pass to any object; as, *to be*, *to sit*, *to sleep*.

† *Must* is used only in the present time.

* By

To *Verbs* belong MODES, TIMES, NUMBERS, and PERSONS.

M O D E S.

A *Mode* is the *form* of, or *manner* of using a verb, by which the *being*, *action*, or *passion* is expressed.

There are four kinds of *Modes*.

1. The AFFIRMATIVE, or *Declarative* *, when a thing is simply *affirmed* or *declared*; as, *I hear*; *we heard*. It also asks a question: as, *dost thou hear?* *dost thou not hear?*

2. The CONDITIONAL †, when the thing is *doubtful*, *conditional*, or only *possible*. It is always joined with another verb; as, *I will speak to him*; *if I should see him*.

3. The COMMANDING ‡, when the thing is *bidden* or *commanded*; as, *hear thou*; *do thou hear*. It also *intreats* ||, *exhorts*, or *permits*; as, *forgive us our sins*.

4. The UNLIMITED *, which expresses the action without respect to number or person. It has always *to* before it expressed or understood **;
as,

* By the Latins called the *indicative*, from *indicativus*, *shewing*, *announcing*, or *declaring*.

† By the Latins called the *subjunctive*, from *subjunctivus*, *subjoined*, as it was always joined to another mode by a conjunction.

‡ ——— called the *imperative*, from *imperativus*, *commanding*.

|| ——— called *precative*, from *precatus*, *begging*, or *beseeching*.

§ By the Latins called the *infinitive*, from *infinitivus*, *unlimited*.

** Except *bid*; as, *I bade him do it*.-----*Dare*; as,
you

as, *to speak ; to write* : When blooming years and beauty bid thee love,—i. e. *to love*.

T I M E S, or T E N S E S.

The different *Times* belonging to a verb are *five*,

1. The *Present*, which expresses the time that *now is*, as, *I write*. It is known by the *signs*, *do*, *dost*, *does*, or *doth*.

2. The *Imperfect*, which speaks of the *past* time, and supposes the action not then finished ; as, *I did write*. Its *signs*, are *did*, and *didst* :

3. The *Perfect*, which supposes the action *quite finished* ; as, *I have written*. Its *signs* are *have*, *hast*, *hath*, or *has*.

4. The *Pluperfect*, which supposes the action done some time ago, without saying how long ; as, *I had written*. Its *signs* are *had*, *hadst*.

5. The *Future*, represents the action as to *come* ; as, *I shall or will write*. The *signs* are *shall*, or *will*.

NUM-

29,

you dare not do it.----See ; as, I saw her take it.----Say ; as, I heard him say it.

A verb may be put in the *interrogative* form either from the *declarative* or *conditional* modes, by putting the nominative between the verb, and the sign of the tense ; as,

Declarative	I do hear
Interrogative	Do I hear
Conditional	We might love
Interrogative	Might we love

The *commanding* and *beseeching* form their persons, &c. the same way.—But it should be observed, that the *commanding* is used when the thing is required of *inferiors*, and the *beseeching* when *superiors* are spoken to.

* *Persons.*

NUMBER and PERSON.

In verbs there are two NUMBERS, the SINGULAR and PLURAL.

In each number there are three PERSONS, *first*, *second*, and *third* *.

The unlimited mode is not subject to *number* and *person*.

The commanding mode has only the *second person* singular and plural †.

Of

* Persons.	Sing.	Persons.	Plur.
1st.	I	1st.	We
2d.	Thou, or you	2d.	Ye, or you
3d.	He, she, it, or a substantive.	3d.	They

THOU the second person singular, though strictly grammatical, is seldom used, except in addresses to God, — in poetry, — and by the people called quakers. In all other cases, a fondness for foreign manners, and the power of custom, have given a sanction to the use of *you*, for the second person singular, though contrary to grammar, and attended with this particular inconveniency, That a plural verb must be used to agree with the pronoun in number, and both applied to a *single person*; as, *you are*, — not *you wast*, or *you was*.

† Some grammarians make this mode to consist of *three persons* in each number, others but of *two*; but I must differ from both, for the following reasons. First, we cannot directly command any person or persons but such as we are speaking to, which must be the second person singular or plural. Secondly, no personal pronoun but the second, can be nominative to a verb in the commanding mode: As for example, in the clause, *let him teach*, — the pronoun *him* cannot be the nominative to either verb, — *teach* must therefore

Of the Declension of ACTIVE VERBS.

I. The verb HAVE is thus declined.

Affirmative Mode.

Present

Sing. Plur.

- | | |
|--------------------|------------|
| 1. I have | We have |
| 2. { Thou hast † } | Ye or you |
| { You have } | have |
| 3. { He hath, † } | They have. |
| { or has } | |

Imperfect.

Sing. Plur.

- | | |
|-------------------|-----------|
| 1. I had | We had |
| 2. { Thou hadst } | Ye or you |
| { You had } | had |
| 3. He had | They had |

Perfect §.

Sing.

Plur.

- | | |
|-------------------------|------------------------|
| 1. I have had | 1. We have had |
| 2. { Thou hast or you } | 2. Ye or you have had. |
| { have had } | |
| 3. He hath or has had | 3. They have had. |

Pluperfect

therefore be in the unlimited mode, and *let* in the commanding, which can have no other nominative but *thou*, or *ye* understood. Can we say, *let I*---*let be*---*let we*---*let they*---No. Consequently it must be either *let thou*, or *let ye*, as the commanding mode can admit of no other person. These reasons are sufficient to convince any impartial inquirer, that the commanding mode has only the second person singular or plural.

† The variable part of the second person singular of verbs ends with *st*;---*art*, or *wert* excepted.---Of the third with *s*, *d*, or *th*.---The plural number is the same as the first person singular;---*am*, in the present and imperfect of the affirmative mode excepted.

‡ The *th*, is used in the solemn style, the *s* in the familiar; as, God loveth righteousness, John loves me.

§ Called sometimes the present perfect, because it hath reference both to the past and to the present.

† The

Pluperfect.

Sing.	Plur.
1. I had had	1. We had had
2. { Thou hadst or you } had had	2. Ye or you had had
3. He had had	3. They had had.

Future †.

Sing.	Plur.
1. I shall or will have	1. We shall or will have
2. { Thou shalt or wilt have } You shall or will have	2. Ye or you shall or will have
3. He shall or will have	3. They shall or will have.

The *Conditional Mode simple* is the same in each tense with the first person singular of the affirmative, and invariable throughout.

Conditional Mode Compound.

Present ‡.

Sing.	Plur.
1. I may or can have	We may or can have
Thou mayst § or canst have } You may or can have	Ye or you may or can have
He may or can have	They may or can have

Imperfect

† The affirmative mode hath two futures, the one denotes simply the *futurition* of the event, the other also makes the *veracity* and *power* of the speaker vouchers of its *futurition*.

‡ This tense is twofold, it denotes the present *right* or *power* of the agent to complete, or suffer any act, or deed.

§ Some writers begin to say *thou may, thou might,* &c.

† This

Imperfect †.

Sing.	{	I might, could, would, or should have	}
		Thou mightst, couldst, wouldst, or shouldst have	
		You might, could, would, or should have	
		He might, could, would, or should have	
Plur.	{	We might, could, would, or should have	}
		Ye or you might, could, would, or should have	
		They might, could, would, or should have	

Perfect.

Sing.		Plur.	
I may have had		We may have had	
Thou mayst have had		Ye or you may have had	
You may have had		They may have had.	
He may have had			

Pluperfect.

Sing.	{	I might, could, would, or should have had	}
		Thou mightst, couldst, wouldst, or shouldst have had	
		You might, could, would, or should have had	
		He might, could, would, or should have had	
Plur.	{	We might, could, would, or should have had	}
		Ye or you might, could, would, or should have had	
		They might, could, would, or should have had	

Future.

Sing.		Plur.	
I shall have had		We shall have had	
Thou shalt have had		Ye or you shall have had	
You shall have had		They shall have had	
He shall have had			

Commanding Mode.

Sing.		Plur.	
Have thou or you, or		Have ye or you, or	
Do you or thou have		Do ye or you have	

D

Unlimited

† This tense is fourfold, it includes the *right power*, *wil*, or *duty* of the agent, to do what is assumed, and implies the *intervention* of some obstacle or impediment that prevents its taking place.

Unlimited Mode.

Present. To have
 Past. To have had
 Future. To be about to have

II. The *verb* to do is thus declined.

Affirmative Mode.

Present.		Imperfect.	
Sing.	Plur.	Sing.	Plur.
I do	We do	I did	We did
Thou dost }	Ye or you do	Thou didst }	Ye or you did
You do		You did	
He doth or does	They do	He did	They did

Perfect.

Sing.	Plur.
I have done	We have done
Thou hast done }	Ye or you have done
You have done }	
He hath or has done	They have done

Pluperfect.

Sing.	Plur.
I had done	We had done
Thou hadst done }	Ye had done }
You had done }	You had done }
He had done	They had done

Future.

Sing.	Plur.
I shall or will do	We shall or will do
Thou shalt or wilt do }	Ye shall or will do }
You shall or will do }	You shall or will do }
He shall or will do	They shall or will do

Conditional

Conditional Mode.

Present †.

Sing.

I may or can do
 Thou mayst or canst do
 You may or can do
 He may or can do

}

Plur.

We may or can do
 Ye or you may or can do
 They may or can do.

|

Imperfect.

Sing. { I might, could, would, or should do
 Thou mightst, couldst, wouldst, or shouldst do }
 You might, could, would, or should do
 He might, could, would, or should do
 Plur. { We might, could, would, or should do
 Ye or you might, could, would, or should do
 They might, could, would, or should do.

Perfect.

Sing.

I may have done
 Thou mayst have done
 You may have done
 He may have done

}

Plur.

We may have done
 Ye or you may have done
 They may have done.

|

Pluperfect.

Sing. { I might, could, would, or should have done
 Thou mightst, couldst, wouldst, or shouldst have done }
 You might, could, would, or should have done
 He might, could, would, or should have done
 Plur. { We might, could, would, or should have done
 Ye or you might, could, would, or should have done
 They might, could, would, or should have done

D 2

Future.

† It is not necessary to repeat the simple tenses of this mode. They are invariable throughout, and the same in each tense, as the first person singular of the affirmative.—This mode is preceded by *if, although, unless, except, &c.* as *If thou do it,--unless he come;* and hence it is frequently called the conjunctive mode simple, to distinguish it from the conditional compound.

Future.

Sing.	Plur.
I shall have done	We shall have done
Thou shalt, or you shall have done	Ye or you shall have done
He shall have done.	They shall have done

Commanding Mode.

Sing. Do thou	Plur. Do ye, or you
---------------	---------------------

Unlimited Mode.

Present. To do	Past. To have done
Future. To be about to do.	

III. A *regular verb* is thus declined in the active voice.

To LOVE.

Affirmative Mode.

Present †.

Sing.	Plur.
I love or do † love	We love or do love
Thou lovest or dost love	Ye or you love or do love
You love or do love	
He loveth, loves, doth or does love.	They love or do love

Imperfect

† In expressing abstract or universal truths, the present tense of the verb ought always to be employed. In such cases, in that form, the verb has no relation to time.—
Example of impropriety, “It is confidently reported, that two young gentlemen, have discovered that there *was* no God.” Properly, “That there *is* no God.”

‡ *Do* and *did*, besides marking the time of an action,

Imperfect.

Sing.	Plur.
I loved or did † love	We loved or did love
Thou lovedst or didst love	Ye or you loved or did love
You loved or did love	They loved or did love
He loved or did love	

Perfect.

Sing.	Plur.
I have loved	We have loved
Thou hast, or you have loved	Ye or you have loved
He hath or has loved	They have loved

Pluperfect.

Sing.	Plur.
I had loved	We had loved
Thou hadst or you had loved	Ye or you had loved
He had loved	They had loved

Future.

Sing.	Plur.
I shall or will love	We shall or will love
Thou shalt or wilt love	Ye or you shall or will love
You shall or will love	They shall or will love
He shall or will love	

D 3.

Conditional

tion, simply implies opposition or emphasis; otherwise they become mere expletives, and ought not to be used in assertive sentences; thus, "I love you." If this be denied, then I add, "I *do* love you," though you seem not to believe me.—I *do* still love you, notwithstanding all the injuries you have done me; intimating, that my love is extinguished even by injuries received.—"I *did* then love you," silently denoting a cessation or doubt of present love.

Conditional Mode Compound *.

Present.

Sing.	Plur.
I may or can love.	We may or can love
Thou mayst or canst love	Ye or you may or can love
You may or can love	They may or can love
He may or can love	

Imperfect.

Sing.	{	I might, could, would, or should love.
		Thou mightst, couldst, wouldst, or shouldst love
		You might, could, would, or should love
		He might, could, would, or should love
Plur.	{	We might, could, would, or should love
		Ye or you might, could, would, or should love
		They might, could, would, or should love

Perfect.

Sing.	Plur.
I may have loved	We may have loved
Thou mayst have loved	Ye or you may have loved
You may have loved	They may have loved.
He may have loved	

Pluperfect.

Sing.	{	I might, could, would, or should have loved
		Thou mightst, couldst, wouldst, &c. have loved
		You might, could, would, &c. have loved
		He might, could, would, &c. have loved
Plur.	{	We might, could, would, or should have loved
		Ye or you might, could, would, &c. have loved
		They might, could, would, or should have loved

Future

* The simple tenses are like those of the first person singular of the affirmative.

Future.

Sing.	Plur.
I shall have loved	We shall have loved
Thou shalt or you shall } have loved	Ye or you shall have loved
He shall have loved	They shall have loved

Commanding Mode.

Sing.	Plur.
Love thou, or Do you love Love you, or Do you love } }	Love ye, or you, or Do ye or you love

Unlimited Mode.

Present. To love Past. To have loved
Future. To be about to love.

The neuter verb AM is thus deflected..

Affirmative Mode.

Present.		Imperfect.	
Sing.	Plur.	Sing.	Plur.
I am	We are	I was	We were
Thou art } You are }	Ye or you are	Thou wast } You were }	Ye or you were
He is	They are	He was	They were

Perfect.

Sing.	Plur.
I have been	We have been
Thou hast or you have } been	Ye or you have been
He hath or has been	They have been

Pluperfect.

Pluperfect.

Sing.	Plur.
I had been	We had been
Thou hadst or you had been	Ye or you had been
He had been	They had been

Future.

Sing.	Plur.
I shall or will be	We shall or will be
Thou shalt or wilt be	Ye or you shall or will be
You shall or will be	They shall or will be
He shall or will be	

Conditional Mode Simple.

Present.		Imperfect.	
Sing.	Plur.	Sing.	Plur.
I be	We be	I were	We were
Thou beest	Ye or you be	Thou wert	Ye or you were
You be		You were	
He be	They be	He were	They were *

Conditional Mode Compound.

Present.

Sing.	Plur.
I may or can be	We may or can be
Thou mayst or canst be	Ye or you may or can be
You may or can be	They may or can be
He may or can be	

Imperfect.

* The other tenses are the same as their corresponding ones of the first person singular of the affirmative.

Imperfect.

Sing.	{	I might, could, would, or should be
		Thou mightst, couldst, wouldst, or shouldst be
		You might, could, would, or should be
Plur.	{	He might, could, would, or should be
		We might, could, would, or should be
		Ye or you might, could, would, or should be
	{	They might, could, would, or should be

Perfect.

Sing.	Plur.
I may have been	We may have been
Thou mayst or you may have been	Ye or you may have been
He may have been	They may have been

Pluperfect.

Sing.	{	I might, could, would, or should have been
		Thou mightst, couldst, wouldst, or shouldst have been
		He might, could, would, or should have been
Plur.	{	We might, could, would, or should have been
		Ye or you might, could, would, or should have been
		They might, could, would, or should have been

Future.

Sing.	Plur.
I shall have been	We shall have been
Thou shalt have been	Ye or you shall have been
You shall have been	They shall have been
He shall have been	

Commanding Mode.

Sing.	Plur.
Be thou or you, or	Be ye or you, or
Do thou or you be	Do ye or you be

Unlimited

Unlimited Mode.

Present. To be Past. To have been
 Future. To be about to be

A regular verb is thus deflected in the PASSIVE VOICE.

Affirmative Mode.

Present.

Sing.		Plur.
I am loved		We are loved
Thou art loved	}	Ye or you are loved
You are loved		They are loved
He is loved		

Imperfect.

Sing.		Plur.
I was loved		We were loved
Thou wast loved	}	Ye or you were loved
You were loved		They were loved
He was loved		

Perfect.

Sing.		Plur.
I have been loved		We have been loved
Thou hast or you have	}	Ye or you have been loved
been loved		They have been loved
He hath or has been loved		

Pluperfect.

Sing.		Plur.
I had been loved		We had been loved
Thou hadst or you had	}	Ye or you had been loved
been loved		They had been loved
He had been loved		

Future

Future.

Sing.

Plur.

I shall or will be loved	We shall or will be loved
Thou shalt or wilt be loved	Ye or you shall or will be loved
You shall or will be loved	They shall or will be loved
He shall or will be loved	

Conditional Mode.

Present Simple.

Sing.

Plur.

I be loved	We be loved
Thou beest or you be loved	Ye or you be loved
He be loved	They be loved

Imperfect Simple.

Sing.

Plur.

I were loved	We were loved
Thou wert or you } were loved	Ye or you were loved
He were loved	They were loved

Present Compound.

Sing.

Plur.

I may or can be loved	We may or can be loved
Thou mayst or canst be loved	Ye or you may or can be loved
You may or can be loved	They may or can be loved
He may or can be loved	

Imperfect.

I might, could, would, or should be loved	
Thou mightst, couldst, wouldst, or shouldst be loved	
You might, could, would, or should be loved	
He might, could, would, or should be loved	
We might, could, would, or should be loved	
Ye or you might, could, would, or should be loved	
They might, could, would, or should be loved	

Perfect.

Perfect.

Sing. { I may have been loved
 Thou mayst, or you may have been loved
 He may have been loved
 Plur. { We may have been loved
 Ye or you may have been loved
 They may have been loved.

Pluperfect.

Sing. { I might, could, would, or should have been loved
 Thou mightst, couldst, wouldst, or shouldst
 have been loved
 He might, could, would, or should have been loved
 Plur. { We might, could, would, or should have been loved
 Ye or you might, could, would, or should have
 been loved
 They might, could, would, or should have been
 loved

Future.

Sing. { I shall have been loved
 Thou shalt or you shall have been loved
 He shall have been loved
 Plur. { We shall have been loved
 Ye or you shall have been loved
 They shall have been loved.

Commanding Mode.

Sing.	Plur.
Be thou or you loved, or	Be ye or you loved, or
Do thou or you be loved	Do ye or you be loved

Unlimited Mode.

Pres. To be loved Past. To have been loved
 Future. To be about to be loved.

Irregular

Irregular verbs are varied like the preceding, due regard being had to the manner in which they make their past imperfect and participle. For example, suppose I wanted to vary the verb *teach*; I consider that it makes *taught* in the perfect and participle, but in all other respects it is the same as the verb *love*.

N. B. In the present tense throughout all the modes, in the affirmative and unlimited future, the imperfect conditional, and in the affirmative after *did*, the *present simple* of the verb is used. In the other tenses the *past participle* is to be used.

The past participle of the principal verb is used throughout the *passive voice*.

A Table of the Signs of the Tenses of an Active Verb.

Tenses	Modes.			
	Affirmative	Conditional	Commanding	Unlimited
Present	<i>Do</i> or the verb in its simple state	<i>may</i> or <i>can</i>	<i>Do</i> or the <i>nom.</i> after the verb.	<i>to</i>
Imperfect	<i>Did</i> , or the past simple time of the verb	<i>might</i> <i>could</i> <i>would</i> or <i>should</i>		
Perfect	<i>have</i>	<i>may have</i>		<i>to have</i>
Pluperfect	<i>had</i>	<i>might could would</i> or <i>should have</i>		
Future	<i>shall</i> or <i>will</i>	<i>shall have</i>		<i>to be about to have</i>

A Table of the Signs of the Tenses of a Verb in the Middle and Passive Voice.

Tenses	Modes.			
	Affirmative	Conditional	Commanding	Unlimited
Present	<i>am</i>	<i>may or can be</i>	<i>be</i>	<i>to be</i>
Imperfect	<i>was</i>	<i>might could would or should be</i>		
Perfect	<i>have been</i>	<i>may have been</i>		<i>to have been</i>
Pluperfect	<i>had been</i>	<i>might could would or should have been</i>		
Future	<i>shall or will be</i>	<i>shall have been</i>		<i>to be about to</i>

PARTICIPLES*.

PARTICIPLES are words derived from verbs, and convey an idea of the acting of an agent, or the suffering of an object, with the time it happens.

PARTICIPLES have *three times*,—*Present, Past, and Future.*

From the verb HAVE come these *participles* ;

Present.

Having.

Past.

| *Had or having had.*

| Future.

* From *participio* to partake of, because they partake of the nature of both verbs and adjectives.

1 Future.		2 Future.
<i>About having or to have.</i>		<i>About to have had †.</i>

From the verb DO ;

Present.		Past.
<i>Doing.</i>		<i>Done.</i>

1 Future.		2 Future.
<i>About doing or to do.</i>		<i>About to be done.</i>

From LOVE ;

Present.		Past.
<i>Loving.</i>		<i>Loved, having or being loved.</i>

1 Future.		2 Future.
<i>About loving or to love.</i>		<i>About to be loved.</i>

From TEACH ;

Present.		Past.
<i>Teaching.</i>		<i>Taught, having or being taught.</i>

1 Future.		2 Future.
<i>About teaching or to teach.</i>		<i>About to be taught.</i>

Defective verbs have no participles.

When a *participle* is joined to a substantive to denote its quality, without respect to time, it becomes an *adjective*, expressing a *habit*, and not an *action*; as, a *loving father*, a *learned man* ‡.

E 2

The

† The participles of the *present* time and *first future* are *active*, the *past* participles, and *second future* are *passive*.

‡ When participles lose their power as such, and become adjectives, they may be called *verbal adjectives*;

as,

The *active* and *neuter participles* end in ING ; as, *walking, sleeping.*

The *passive participles* end in N, T, or N ; as, *loved, taught, slain.*

A

as, a *scolding woman*, a *learned man*.—When adjectives, they admit of the degrees of comparison ; as,

Pos. An accomplished	} woman	or a loving	} father.
Com. A more accomplished		a more loving	
Sup. A most accomplished		a most loving	

It may be known when the participle becomes an adjective ;—1. When no *time* is implied ; as *an understanding man*, a *lying rogue*, &c.—2. If it can be compared, or fall under the rules of comparison ; as, *learned, more learned, most learned*, &c.—3. If it is compounded with a preposition, which the verb never is ; as, *unbecoming, unheard, unsought*, for we do not say, *to unbecome, to unbear, to unseek.*

The present participle with an *article* before it, and the preposition *of* after it, becomes substantive, expressing the action itself which the verb signifies ; as, the middle station of life seems to be the most advantageously situated for THE GAINING OF wisdom. Poverty turns our thoughts too much upon THE SUPPLYING OF our wants ; and riches upon enjoying our superfluities.—These are the rules of grammar, by THE OBSERVING OF which, you may avoid mistakes.—Both the *article* and *preposition* are to be used, or none of them ; it is right to say, by THE OBSERVING OF which ; or, by OBSERVING which : But it is wrong to say, by *the observing* which ; or, by *observing of* which. By saying so, we would make the *first observing* a *substantive*, and the *other observing* a *participle*.

The *passive participle*, and not the *past time*, should be always used to form the *passive verb* ; as, *the book was.*

A *participle* differs from a *verb*, as it does not imply an *assertion*, or *affirmation*, which the verb does.—It differs from an *adjective*, as it implies *time*, which the adjective does not.

A D V E R B S *.

An ADVERB is a word joined to a *verb*, an *adjective*, a *participle*, or to another *adverb*, to explain their respective *circumstances*, *relation*, *quantity*, *quality*, *cause*, and *manner of action*.

To a *verb*; as, *the boy writes* CORRECTLY.

To an *adjective*; as, a TRULY good man.

To a *participle*; as, a man TRULY *fearing* God.

To another *adverb*; as, he reads VERY *correctly*.

An ADVERB may be known by putting the ques-
E 3
tion

was WRITTEN,---not, the book *was wrote*.----*He was* DRIVEN,---not, he *was drove*.----*I have* GONE,---not, *I have went*.

The past participle, though commonly spelled like the imperfect time of the verb from which it is derived, may be distinguished from it, because it admits *being*, or *having* to be set before it, which the verb does not, but may be varied with *did*; as,

Delighted with the music of my tongue,
 Upon my words with silent joy he *bang*,
 And snatching kisses, *stopp'd* me as I *sang*.

Here we might say, *being delighted*,---*did bing*,---*did stop*,---*did sing*. Therefore *delighted* is a participle, *bang*, *stopp'd*, and *sung*, are verbs of the imperfect time.

* From *ad*, to, *verbum* a word or verb, as being placed near to a verb.

† Examples.

tion with *how*, *how much*, *when*, or *where*; if the answer be not a *substantive*, a *relative*, or *participle*, it will be an *adverb* †.

Most *adjectives* may be made *adverbs*, by adding *ly* to them; as, *meek*, *meekly*, &c. ‡.

† *Examples*,---He was yonder just now.---*Where* was he?---*Yonder*---*When*?---*Just now*.---Therefore *yonder*, and *just now* (not being *substantives*, nor *participles*) are *adverbs*.---He died suddenly.---How did he die?---*Suddenly*.---Therefore *suddenly* is an *adverb*.---He went to London.---*Where* did he go?---*To London*.---But *London* is a *substantive*, therefore not an *adverb*.---He died eating.---How did he die?---*Eating*.---But *eating* is a *participle*, and so not an *adverb*.

Most of the *adverbs* may be distinguished from *adjectives*, thus: If a *substantive* be put after them, they will make nonsense: But when joined to an *adjective* or *verb*, they will make sense.

‡ ADVERBS may be derived from several parts of speech;

From a substantive; as,	<i>ape</i>	<i>apishly</i> .
— an adjective; as,	<i>virtuous</i> .	<i>virtuously</i> .
— a participle; as,	<i>knowing</i>	<i>knowingly</i> .
— a preposition; as,	<i>after</i>	<i>afterwards</i> .

The ADVERBS which end in *ly* and some others, admit of comparison either *regularly* or *irregularly*;

soon	sooner	soonest
much	more	most
readily	more readily	most readily.

Adverbs

Adverbs either signify PLACE, TIME, ORDER, NUMBER, QUANTITY, or QUALITY.

1. *Adverbs* of PLACE, which are of three sorts.

1. *Signifying rest in a place* ; as,

Where, here, herein, there, elsewhere, everywhere, no where, some where, any where, within without.

2. *To, or towards a place*

Whither, hither, thither thitherward, whitherward, hitherward, towards, upward, downward, forward, backward.

3. *From a place.*

Above, below, whence, hence, thence, whithersoever.

2. *Of TIME.*

1. *Present* ; as,
Now, to-day.

2. *Past* ; as,

Before, already, yesterday, heretofore, long since, lately.

3. *Future, very near* ; as,
Presently, immediate-

ly, by and by, instantly, straightway.

Remote ; as,

To-morrow, hereafter, henceforth, henceforward, not yet.

4. *Unlimited.*

When, often, oftentimes, seldom, daily, yearly, always, then, ever, never, again.

5. *Continuance of time* ; as,

Long, how long, so long, long ago, a long while, &c.

3. *Of ORDER* ; as,
Secondly, thirdly, fourthly, &c. finally, lastly.

4. *Of NUMBER* ; as,
Once, twice, thrice, rarely, seldom, frequently, often.

5. *Of QUANTITY* ; as,
How much, how great, enough, sufficient, somewhat, something, nothing.

6. *Of QUALITY.*

These are either *absolute*, or *comparative*.

1. *ABSOLUTE* ; as,

1. *Quality Simple* ; as, well, ill, bravely.

2. *Certainty* ; as, truly, verily, certainly, yes, yea, undoubtedly.

3. *Con-*

3. *Contingence* ; as, haply, peradventure, perhaps, by chance.

4. *Negation* ; as, nay, no, not, by no means, not at all, in no wise.

5. *Explaining* ; as, to wit, namely.

6. *Separation* ; as, apart, separately, one by one, &c.

7. *Joining* ; as, together, generally, universally, for the most part.

8. *Indication* ; as, behold, lo.

9. *Interrogation* ; as, why, wherefore, how, whether.

2. COMPARATIVE.

1. *Excess* ; as, very much, too much, exceedingly, altogether, wholly, more bravely, most bravely.

2. *Defect* ; as, almost, little, very little, least of all.

3. *Preference* ; as, rather, chiefly, especially.

4. *Likeness and equality* ; as, so, as, as if, even as, enough, in like manner.

5. *Unlikeness and inequality* ; as, otherwise, else, much more, much less.

6. *Abatement* ; as, by degrees, scarcely, hardly.

7. *Exclusion* ; as, only.

If the scholar be made to get off book the different kinds of Adverbs, the following order will be easier for him.

1. *Of TIME* ; as, now, then, yesterday, to-day, to-morrow, &c.

2. *Of PLACE* ; as, within, without, above, everywhere, &c.

3. *Of NUMBER, or ORDER* ; as, once, twice, first, secondly, &c.

4. *Of MANNER and QUALITY* ; those ending in *ly*, formed from adjectives ; as, sweetly from sweet, &c.

5. *Of*

CONJUNCTIONS*.

A CONJUNCTION is a part of speech that joins sentences together, and shews the manner of their dependence on one another.

CON-

5. *Of QUANTITY*; as, much, little, enough, something, &c.

6. *Of AFFIRMATION*; as, yes, yea, verily, truly, &c.

7. *Of NEGATION*, as, nay, no, not, in no wise, &c.

8. *Of COMPARISON*; or *DIVISION*; as, so, as, more, less, very, &c.

9. *Of INTERROGATION*; as, how, why, wherefore, &c.

10. *Of DOUBTING*; as, haply, perhaps, peradventure, &c.

* From *conjungo*, to join together.

The relative pronouns *who*, *which*, and *what*, sometimes connect words and sentences; as, blessed is the man who feareth the Lord, AND keepeth his commandments.

The principal of the conjunctions may be thus arranged.

1. *COPULATIVE*; as, and, also, both, as well, likewise.

2. *DISJUNCTIVE*; as, or, nor, either, neither.

3. *CONCESSIVE*; as, though, tho', altho', indeed, albeit.

4. *EXCEPTIVE*; as, but, unless, except, save or saving.

5. *CONDITIONAL*; as, if, so, that, but, if so be, provided, unless.

6. *ADVERSATIVE*; as, yet, nevertheless, notwithstanding.

7. *CASUAL*; as, for, because.

8. *RA-*

CONJUNCTIONS are either CONNECTIVE, which connect and continue the *sense*; as, *and also, because, likewise, moreover, therefore, than, that, &c.*

Or, DISJUNCTIVE, which disjoins the *sense*; as, *although, but, except, or, unless, &c.*

PRE.

8. RATIONAL; as, *therefore, wherefore, seeing, since, forasmuch as.*

9. DIMINUTIVE; as, *at least.*

10. SUSPENSIVE; as, *whether or not, whether.*

11. DECLARATIVE; as, *to wit, namely.*

12. ORDINATIVE; as, *moreover.*

Many of the conjunctions become sometimes adverbs, and the sense alone can determine when they are used as conjunctions, and when as adverbs.

Some conjunctions are used by pairs, and answer to each other in the construction of a sentence; as, *though* answers to *yet*, or *nevertheless*; *though* she is young, *yet* she is not handsome.

Whether—to *or*—*Whether* it were I or you.

Either—to *or*—*Either* this book or that.

Neither—to *nor*—*Neither* the one nor the other.

As—to *as*—*As* white as snow.

As—to *so*—*As* with the servant, *so* with his master.

Nor—to *nor*—*Nor* death, *nor* life, &c.

So—to *that*—The contention was *so* sharp, *that* they departed asunder.

Not only—to *but*, or *but also*—Some men *not only* undertake things for which nature never designed them, *but also* become unfit for what they were designed.

By how much—to *by so much*—*By how much* the morals of youth are, by bad examples, in danger of being corrupted; *by so much* should all such examples be carefully concealed from them.

P R E P O S I T I O N S *.

P R E P O S I T I O N S are words put chiefly before substantives and pronouns, to connect them with other words, and shew their situation, and reference to one another.

He came OUT OF London IN the morning ;---- went THROUGH Alton ;--BEFORE twelve he arrived AT Winchester ;--from thence posted TO Newcastle, where I met WITH him.

A P R E P O S I T I O N may be known by adding a substantive, or a pronoun, in the following state ; if it makes sense, it is a P R E P O S I T I O N ; as, FROM London TO Newcastle--WITH me.

I N-

So much--to how much more--If you were so much affected with hearing, how much more would you have been charmed with seeing.

* From *prepositio*, a putting or setting.

Prepositions are used either *separately* or in *composition*. The first sort are,

above	behind	for	over
about	below	from	through, or
according	beneath	in	thorough
after	beside, or	into	till-untill
fore	besides	near	to
against	between	nigh	toward
among	betwixt	of	under
amongst	beyond	off	up
amidst	by	on or	with
around	concerning	upon	within
at	down	out, or	without
before	during	out of	

Many P R E P O S I T I O N S become *adverbs*, by being used in different senses and positions ; as, *off*, when joined to a verb, to *come off*--to *take off*.

Prepositions

INTERJECTIONS*.

AN INTERJECTION expresses some passion of the mind, and is introduced into a sentence without altering its construction; as, *alas! hush! O strange!*

SEN.

Prepositions used in composition will be noticed after.

* From *interjicio*, to throw in between, because they are thrown in between the parts of a sentence, without making any other alteration in it.--Most of the interjections are as follow, and express,

1. *Joy*; as, hey! brave! is!
2. *Grief*; as, ah! alas! woe's me! alack! alack-a-day!
3. *Wonder*; as, O strange! voh! hah!
4. *Praise*; as, well done! O brave! very well!
5. *Aversion*; as, away! be gone! fly! tush! pish! pshaw! foh! avaunt! pugh!
6. *Laughter*; as, ha! ha! he!
7. *Surprise*; as, ha! hey day! aha! what! strange!
8. *Incitement to Attention*; as, hark! lo! see! halloo!
9. *Desire of Silence*; as, hush! hift! peace! silence! mum!
10. *Langour*; as, heigh ho!
11. *Deliberation*; as, hum?
12. *Exultation*; as, heigh! huzza!
13. *Salutation*; as, hail! all hail!
14. *Pain*; as, O! ho!
15. *Taking Leave*; as, adieu!
16. *Friendship*; as, well met! welcome!
17. *Wishing*; as, O! O what! wo! pox on't!
18. *Exclaiming*; as, O! poh! ho!

19. *Calling*

SENTENCES.

A SENTENCE is a sentiment of the mind expressed by two or more words.

SENTENCES are either SIMPLE or COMPOUND.

A SIMPLE *sentence* consists, at least, of a *noun* and a *verb*, i. e. of a *name* and something affirmed of it; as, *boys learn, I write, Jesus wept.*

A COMPOUND *sentence* is, when two or more sentences are joined together; as, *the providence of God is over all his works; he ruleth with infinite wisdom.*

In the CONSTRUCTION of *sentences* (commonly called *syntax*) two things are to be considered, viz. The CONCORD or AGREEMENT, and the REGIMEN or GOVERNMENT of WORDS.

1. AGREEMENT.—One word is said to *agree* with another, when it is required to be in the same *case, number, gender, or person.*

2. GOVERNMENT.—One word is said to *govern* another, when it causes it to be in some particular *case, gender, or mode.*

Concord or agreement is, in general, of four kinds.

1. Of the *verb* with the *nominative*.
2. Of the *adjective* with the *substantive*.
3. Of the *relative* with the *antecedent*.
4. Of the *substantive* with the *substantive*.

F

RULES

19. *Calling*; as, *ho! foho! ho, ho! whoop!*

20. *Derision*; as, *away with!*

Nouns are sometimes used for interjections; as, *O shame! with a mischief! O wretched! O the villainy, &c.*

* To

RULES of AGREEMENT and GOVERNMENT.

RULE I.

1. A *verb* agrees with its *nominative* *, in *number* and *person*; as, *I read, thou writest, he learns.*

2. The verb *AM* has a *nominative* both before and after it; as *I am he, she is a scholar* †.

3. The *nominative* comes often after the verb, when a *command* is given, and always when a *question* is asked; as, *hear ye.---Believest thou ‡ ?*

4. If

* To find the *nominative* to a verb, ask the question *Who is?---Who does?---Who suffers?---What is?---What does?---What suffers?* and the word which answers the question, is the *nominative* to the verb; as *John reads.---Who reads?---JOHN.---Consequently John is nominative to the verb reads.---The book is read.---What is read?---THE BOOK.---Therefore book is nominative to the verb read.*

Every verb, except the *unlimited mode* and the *participle*, has a *nominative* expressed or understood; as, *Speak now or never, i. e. speak ye, &c.*

Every *nominative case*, except the *case absolute*, and when an address is made to a person, belongs to some verb expressed or understood; as,---*To whom thus Eve, yet sinless;---i. e. To whom thus Eve said, &c.*

† The conjunctions *than* and *as* have the leading state of a pronoun after them; as, *she is wiser than he; i. e. than he is. He is as old as thou; i. e. as thou art.* It is plain here that the pronoun has a relation to a verb understood.

The following state of *who* is used after *than*, having no reference to a verb; as, *than whom, Satan except, none higher sat.*

‡ When the adverbs *then, here, there, thus, hence, thence,*

4. If the command or question be expressed by any compound tense, the nominative is put after the sign of the tense; as, *do ye read,---have ye believed?*

R U L E II.

Sometimes the unlimited mode ||, or part of a sentence, is nominative to the verb; as, *to lie is not my property.*—*To have respect to persons is not good.*

R U L E III.

Two or more substantives * in the singular number, joined by the conjunction AND, have verbs, substantives, and pronouns, agreeing with them in their plural number: as, *greatness and goodness are seldom companions.*

R U L E IV.

Collective names, or words implying number or multitude, are joined with verbs either singular or plural; as, the parliament *is* or *are* met.

F 2

The

thence, and whence, precede the verb, the nominative frequently stands after it; as, *THEN stood up Gamaliel.*

|| The unlimited mode does frequently the double office of a substantive. 1. In the leading state; as, *to walk is healthful.* 2. In the following state; as, *boys love to play.*

* Sometimes the verb is put in the singular number, and agrees with each of the substantives mentioned; as, *Pain and want, and even death itself, is easier to bear, than private stabs given to one's reputation.*---*That is,---pain is,---want is,---and death is.* But this is too much like a solecism in grammar to be imitated.

† Substantives

The army *is* or *are* at hand. The mob *was* or *were* assembled †.

R U L E V.

The relative is nominative to the verb, when no other nominative comes between it and the verb: as, *the man* WHO writes ‡.

R U L E VI.

When both the antecedent and relative become nominatives each to different verbs, the relative is nominative to the former, and the antecedent to the latter verb; as, JOHN WHO *told* me, *said* he *saw* it *.

R U L E VII.

When a verb has the choice of two nominatives or different persons, without a conjunction, it

† Substantives of a plural form, but of a singular signification, require a singular verb; as, Mathematics *is* an useful study.

‡ When there is a nominative case between the relatives and the verb, the relative must be put in that case which the verb, or the substantive following, or the preposition going before it, used to govern; as, 'The man whom I esteem.-----He, whose bounty relieved me.---The man to whom you spoke. o

When the relative comes after two words of different persons, it may agree in person with either; as, I am the man who command you; or, I am the man who commands you.

* John the antecedent, is nominative to the verb said.---Who the relative, is nominative to the verb told.

† The

it agrees with the worthier of them; as, *thou* who *touchedst* † *Isaiah's* hallowed lips with fire.

R U L E VIII.

When two or more substantives equally worthy, and connected by *nor* or *or*, become nominatives to a verb, it agrees best with the nearest; as, neither the servants *nor* the *master* *is respected*.---Neither the *master nor* the *servants* *ARE respected* ‡.

R U L E IX.

The pronoun adjectives *this* and *that*---and the numbers

F 3

† The two nominatives are *thou*, and *who*, but the verb *touchedst*, is second person singular to agree with *thou*, the worthier of the two.

The first person is worthier than the second, and the second is worthier than the third.---Also the masculine gender is worthier than the feminine, and the feminine than the neuter. So when two pronouns, or a substantive and a pronoun of different persons or genders, are connected by *and*, the verb, relative or adjective, agreeing with them, must be in the same person plural as the worthier of them; as, After my brother and I had seen Paris, we travelled to Rome.---Brother is the third person singular, and one nominative to the verb had seen.---I is the first person singular, and another nominative to the verb had seen. Had seen, is in the plural number, to agree with its two nominatives, (Rule III.) and is the first person plural to agree with I, the worthier of its two nominatives.-----We, first person plural, to agree with Brother and I.

‡ In the first example, the verb is in the third person singular, to agree with *master*, which stands nearest it.---In the second example, the verb agrees with *servants*, in the third person plural, because *servants* is nearest.

* Adjectives

numbers *one, two, &c.* agree with their substantives in *number* * ; as, this book, these books,---that boy, those boys,----one girl, ten girls.

R U L E X.

A relative agrees with its antecedent in gender and number ; as, my *son* is a good boy, *he* mends *his* lesson †.

GOVERN.

* Adjectives, in English, having no variation of gender, number, &c. in themselves, (except these mentioned in the rule) must agree with their substantives in these respects.

One, other, another, have a possessive case.---By *one's* own choice.---Teach me to feel *another's* woe.

Each, every, either, agree with nouns and verbs of the singular number only :---Except when the plural name conveys a collective idea ; as, every hundred years.

Each signifies both the things spoken of taken separately.---*Either* signifies the one or the other taken disjunctively.

Every adjective relates to a substantive, either expressed or understood ; as, the *great*, the *wise*, the *chosen*, i. e. *persons*.

Adjectives sometimes become substantives, and are joined to other adjectives ; as, the *chief good*.

Sometimes plural adjectives are, though improperly, joined with singular substantives ; as, *twenty load*, a *thousand foot*.

Sometimes a variable adjective, or a verb singular, is joined to a plural name, when such a name is not used in the singular ; as, by this means ; which would be better, by these means. The *wages* of sin is death.

† The *antecedent* is that word in a sentence whose place is supplied by a *relative*, to prevent its being too often repeated.

The

G O V E R N M E N T.

R U L E X I.

One substantive governs another signifying a different person or things in the genitive or possessive case; as, the *Lord's name, his lesson* †.

R U L E

The *antecedent* may be found by putting the questions, who minds? HE.---Who is *he*? SON.---Whose lesson? The lesson *of him*;-----or HIS lesson.-----Of whom? Of the SON. Consequently SON is the *antecedent* to the *relative* HE and HIS.

Whatever *relative* is used, in a series of clauses, relating to the same *antecedent*, ought to be used in them all.

The difficulty in the proper use of *who, whose, and whom*, may be removed by attending to the following observations.

Who is used, when it is the nominative to a verb, as *who is he?*---Or when it agrees with another substantive or relative of that state; as, *thou who loves wilt protect us still.*

Whose takes place when property or possession is implied, as, *whose book is this?* In all other positions *whom* is to be used; as, *God whom we worship.*

In the first example, *who* is nominative to the verb *is*.---In the second, *who* agrees with *thou*, and is nominative to the verb *loves*.---In the third, *whose* is the possessive governed by *book*.---In the fourth, *whom* is the following state governed by *worship*.

Every *relative* has an *antecedent* to which it refers, either expressed or understood; as, *who injures me shall be punished*, i. e. the *man who*, &c.

† Two substantives are sometimes linked together, the former taking to itself the nature of an adjective, as, *sea-water, forest-tree*.

R U L E XII.

Active verbs govern substantives in the objective case, or following state; as, *I love HER, she hates ME*.

R U L E XIII.

A verb in the unlimited mode is governed by some other verb in the sentence; as, *I love to READ* good boys love TO LEARN ¶.

R U L E XIV.

Participles govern words in the same manner as the verbs do from which they are derived; as, *am weary with HEARING HIM* *.

R U L E

One substantive agrees with another signifying the same thing in case; as, King George, the River Tyne, the City London.

N. B. This is a rule in concord, but as it was needless to have exercises upon it, I have made it a particular note.

¶ The following verbs have others after them without the sign to: Bid, dare, feel, hear, let, make, need, see, and sometimes have NOT used as an auxiliary: as, *I bade him come; he dares not do it; I feel it run; we heard him come; you let him fall; they will have him come; I made him hear me; they need not go; I saw him enter.*

* The participle of the present time is frequently and elegantly put instead of the unlimited mode; as, *I love READING*,—for, *I love TO READ*.

A participle (or a participle and substantive) is often put absolute, or independent of the rest of the sentence; as, this generally *speaking*, is the case.—*Cæsar, the Gauls being conquered*, returned to Rome.

R U L E X V.

Prepositions govern substantives or relatives in the following state; as, *He came TO ME,---FROM HER,---WITH HIM* †.

R U L E

The present participle having the article *the* before it, becomes a substantive, and requires *of* after it; as, *the loving of your enemies* is the command of God.

† The preposition *to* and *for*, are often understood, chiefly before pronouns; as, *give me, i. e. to me; procure me a pen, i. e. for me.*-----Also *in* and *on* before substantives expressing time; as, *this morning, i. e. on this morning: Last week, i. e. in the last week.*

The preposition is often inelegantly separated from the relative which governs; as, *whom will you give it to?* i. e. *to whom will you give it?*---This is a book *which* I am pleased *with*; i. e. this is the book *with which* I am pleased.

When a preposition is in composition with a verb, it gives a new sense to it; as, *to return,---to withdraw,---to undervalue.*-----And when the preposition is set after the verb, likewise gives it a new meaning, as, *to cast, i. e. to throw; but cast up, means to compute an account.*-----Also, *to fall on,---to bear out,---to give over, &c.*

The noun has generally the same preposition after it that the verb requires, from which it is derived; as,

<i>To comply WITH</i>	<i>in compliance WITH.</i>
<i>To condescend TO</i>	<i>condescension TO.</i>
<i>To depart FROM</i>	<i>a departure FROM.</i>
<i>To bestow a favour UPON</i>	<i>a bestower of favours UPON.</i>
<i>Accuse OF theft</i>	<i>an accusation OF theft.</i>
	When

R U L E XVI.

The conjunctions *if, though, although, except, &c.* are for the most part joined with, and do point out the conditional mode ‡; as, If there be any thing that makes human nature appear ridiculous, it is pride.

R U L E

‡ When the conjunctions occasion the sense to be doubtful or uncertain, it takes the conditional mode.----- When the conjunction is positive, the declarative mode follows. In both cases, sometimes the mode must be determined by other circumstances of the sentence.

ADVERBS have no government.-----But it must be observed, that the comparative adverbs *THAN* and *AS*, have the leading state of the pronoun after them; except a preposition expressed or understood comes between them and the pronoun. Except 1. *whom* the following state of *who*, is used after *them*; as, my father is dead, *than whom*, a better man never lived. 2. When the verb is understood in the second member of the sentence, the following state is used after *than* and *as*; as, he favours him more *than me*; i. e. than he favours me. ---I love him as well *as her*; i. e. as I love her.

When a pronoun is set alone, as an answer to a question, it must be of the leading state; as, who said it? I, i. e. I said it. Who burned the book? He, i. e. he burned, &c. Who did that? They.

A comparative adverb must not be set before an adjective compared by *er*, or *est*; as, *softer, softest*; not *more softer, most softest*.

The prepositions that are used *separately*, are mentioned at page 59. What follow are used only in *Composition*.

R U L E XVII.

Conjunctions connect like modes and times of verbs, and cases of pronouns ; as, *He will come AND tell me. He AND she will read. He taught her AND me to write.*

DERI-

E N G L I S H P R E P O S I T I O N S.

A, which is inelegantly used for on or in ; as, a foot, a shore, a bed ; for on foot, on shore, in bed.

BE, signifies about ; as, besprinkle ; by or nigh ; as, beside ; --in, as betimes ; --for or before, as bespeak, &c.

FOR, signifies denying or depriving ; as, forbid, forsake, &c.

FORE, signifies as much as before ; as, foresee, forebode, foretel, &c.

MIS, is used in a bad sense, and denotes defect or error ; as, misdeed, mistake, misuse, misfortune, &c.

OVER, signifies eminence or superiority ; as, overcome, overrule ; --it also denotes excess ; as, overhasty, overjoyful, &c.

OUT, denotes excess, superiority, or excelling ; as, out do, out run, &c.

UN, before adjectives, signifies negation, as unworthy, unconcerned, &c. Before verbs, it destroys or undoes ; as, unsay, undo, &c.

UP, signifies motion upwards ; as, upland, upside, &c.

WITH, signifies against ; as, withstand. --- It sometimes denotes from or back ; as, with-hold, with-draw, &c.

L A T I N P R E P O S I T I O N S.

AB, or ABS, signifies from, and denotes separating or

or parting ; as, abstain, absolve.---It also signifies excess ; as, abhor, abuse, &c.

AD, signifies to or at ; as, adjoin, adjacent, &c.

ANTE, signifies before ; as, antecedent, antedate, &c.

CIRCUM, signifies about ; as, circumlocution, &c.

CON,---(CO, or COM) with or together ; as, convocation, copartner, commerce, &c.

CONTRA,---against ; as, contradict.---From this comes counter, which denotes opposition ; as, counteract, countermand, counterbalance, counterpoise, counterfeit, &c.

DE,---a motion from ; as, decamp, depart.---Sometimes it enlarges the sense of the word ; as, demonstrate, deplore, &c.

DIS,---privation, or negation ; as, disagree, disadvantage, distrust, disbelieve, disapprove, &c.

DI, only extends the sense of the word it is compounded with ; as, direct, diminish.

E, or EX,---out, out of, or off ; as, evade, eject, exclude.

EXTRA,---beyond, over, above ; as, extravagant, extraordinary.

IN, IM, denotes the action by which one thing is put into another ; as, inclose, infuse, implant.-----

It denotes negation, or not ; as, indecent, injustice, inactive. The *n* is often changed into *l*, *m*, *r* ; as, illegal, immodest, irregular.-----EN is used in words derived from the French, and denotes the impression caused by an action ; as, encourage, enrage, enrich.

INTER,---between ; as, interval, intervene.-----It signifies forbidding in interdict. In words from the French, enter is used ; as, enterprise, entertain.

INTRO,---within ; as, introduce, intronission.

OB,---against ; as, obstacle.---P, is often used for b ; as, oppose, opprobrious.

PER,---through, and denotes excellency or excess ; as, perfect, perambulate.

POST,---after ; as, postscript, postpone, posthumous.

PRE-

PRE,—before ; as, presuppose, premeditate.

PRO,—encreaseth the sense of words ; as, profound, profuse. And it has several other senses ; as, profess, protect, pronounce, prorogue, &c.

PRETER,—besides or against ; as, preternatural.

RE,—again ; as, repeat, relapse.—It denotes opposition ; as, repulse.

RETRO,—backward ; as, retrograde, retrospect.

SE,—without, or aside from ; as, secure, separate, seclude.

SUB,—under ; as, subscribe, subtract.

SUBTER,—under ; as, subterfuge.

SUPER,—upon, over, above ; as, superscription, superfluous, supereminent. In words derived from the French, it is changed into sur ; as, surplus, surface, surrender.

TRANS,—over, beyond, change ; as, transport, transfer, transgress. It denotes the change of one thing into another ; as, transform, transfigure, transubstantiation.

G R E E K P R E P O S I T I O N S.

A, is privative, and signifies not ; as, anonymous, anarchy.

AMPHI,---both ; as, amphibious, amphibology, i. e. doubtful speech. It also signifies about ; as, amphitheatre.

ANTI,---against or contrary ; as, antidote, antagonist, antichrist.

HYPHER,----over and above ; as, hyperbole, hypercritic.

HYPH,---under ; as, hypocrite, hypogeum, i. e. under the earth.

META,---beyond, or changing one thing into another ; as, metaphor, metamorphosis, metaphysical.

PERI,---about ; periodical, periphrasis, peripatetic.

SYN,---with or together ; as, synod, synchronical, synagogue. The n is sometimes changed into m ; as, sympathy, symmetry, symphony.

DERIVATION OF WORDS *, *i. e.* Of one Part of Speech from another, and from other Languages.

PRIMITIVE words are not derived from any other word ; as, king, heaven.

DERIVATIVE words are derived from primitives ; as, kingdom, heavenly.

The derivative words in the English language are either derived from English words, or from words that are French, Latin, Greek, &c.

1. Adjectives in English are derived from substantives ; as, from wealth, wealthy ; health, healthy ; fruit, fruitful, &c.

2. Substantives from adjectives ; as, from fruitful, fruitfulness ; broad, breadth ; strong, strength ; sinful, sinfulness, &c.

3. Substantives and participles from verbs ; as, from to run, comes runner ; to heal, health ; to grow, growth ; to love, lover ; and the participles loving, loved, &c.

4. Verbs from substantives ; as, from fish, comes to fish ; a plant, to plant ; grass, to graze ; brass, to braze, &c.

5. Verbs from adjectives ; as, from black, comes to blacken ; sweet, to sweeten ; hard, to harden ; sharp, to sharpen, &c.

A LIST

* This part of Grammar belongs to Etymology, which treats of the derivation of one word from another.

Some more Observations on the Derivation of English Words.

Adjectives signifying plenty, are formed from substantives, by adding *y* ; as, health, healthy ; louse, lousy

lousy; filth, filthy, &c. When the primitive word has silent e, it is left out in the derivative; as, louse, lousy, &c.

Adjectives signifying fulness, are formed by adding *ful* or *some* to the substantive; as, sin, sinful; mercy, merciful; joy, joyful; burden, burdensome; whole, wholesome; trouble, troublesome.

Adjectives signifying want, are formed from substantives by adding *less*; as, worth, worthless; wit, witless; care, careless, &c.

Adjectives signifying likeness, are formed from substantives by adding *ly*; as, earth, earthly; father, fatherly; heaven, heavenly, &c.

Adjectives signifying the materials of which a thing is made, are formed from substantives by adding *en*; as, earth, earthen; oak, oaken; silk, silken; gold, golden, &c.

Adjectives ending in *ish*, denote the likeness or resemblance of any thing; as, mule, mulish; rogue, roguish: Or diminish the quality of a thing; as, black, blackish; white, whitish, &c. Some national names end in *ish*; as, English, Scottish, sometimes changed into Scots.

Substantives ending in *kin*, *ling*, *oc*, *rel*, diminish the signification of the substantives from which they are derived; as, lamb, lambkin; duck, duckling; hill, hillock; cock, cockrel, &c.

Substantives derived from other substantives, ending in *alty*, *cy*, *dom*, *ship*, *ric*, and *wic*, denote office, dignity, employment, power, state, command, &c. as, mayor, mayoralty; sheriff, sheriffsalty; lieutenant, lieutenancy; duke, dukedom; earl, earldom; lord, lordship; bishop, bishopric; baily, bailiwick.

Substantives ending in *head* or *hood*, denote state and quality; as, God, Godhead; man, manhood; widow, widowhood, &c.

DERIVATIONS from the LATIN.

These English words are generally derived from
 G 2 the

the Latin, which end in ion, ty, ence, cy, nt, id, ude, ary, or ory, able, ate, act, cede, cle, ect, ere, cels, fy, ibe, ict, ide, ile, ine, ign, ise, ifs, it, ive, nse, ose, our, ous, pel, uct, uce, uge, ume, une, ure, use, utc, and x. Also words that have n, r, or t, between two vowels.

These English words are derived from the Greek, which end in cal, ic, is, ism, ogue, dy, gy, my, ny, phy, ancy, asin, aster, ax, cele, chy, cope, etry, gram, graph, iad, iac, iast, ics, ist, ize, labc, lage, meter, oce, ope, ophe, oides, oid, ole, ome, oma, ory, ox, phor, ple, fy, gele, &c.

Words which have diphthongs, between two consonants, are generally derived from the French; as, chaise, tour, gout, fuit, joint, courage, rejoice, rout, relief, avaunt. Also the greatest part of the words which end in oy, or triphthongs; as, joy, adieu, lieu, beau, flambeau, portmanteau, &c.

Words ending in ible, ment, ive, come to us through the French, but are originally derived from the Latin; as, corruptible, perceptible, commandment, &c.

The English scholar will be pleased perhaps to see a list of some words derived from the French, Latin, and Greek.

<i>English.</i>	<i>French.</i>	<i>English.</i>	<i>French.</i>
Homage	hommage	affair	affaire
voyage	voyage	cape	cap
agreeable	agreeable	climate	climat
judgment	jugement	chamber	chambre
government	government	disorder	disordre
motive	motif	capacity	capacity
caveillon	cavezane	gaiety	gaite
chagrin	chagrinc	beauty	beaute

<i>English.</i>	<i>Latin.</i>	<i>English.</i>	<i>Latin.</i>
Liberal	liberalis	diligence	dilegentia
abundant	abundans	patience	patientia
prudent	prudens	candid	candidus
			splend

<i>English.</i>	<i>Latin.</i>	<i>English.</i>	<i>Latin.</i>
splendid	splendidus	divide	divido
action	actio	sign	signum
vexation	vexatio	divine	divinus
arbitrary	arbitrarius	revise	reviso
dilatory	dilatorious	remiss	remissus
simplicity	simplicates	omit	omitto
antiquity	antiquitas	active	activus
affable	affabilis	omen	omen
intestate	intestatus	sense	sensus
compact	compactus	morose	morosus
recede	recedo	generous	generosus
succeed	succedo	honour or honor	honor
scruple	scrupulus	expel	expello
effect	effectus	aqueduct	aquæductus
severe	severus	introduce	introduco
recess	recessus	refuge	refugium
glorify	glorifico	consume	consumo
imbibe	imbibo	jejune	jejunus
horrible	horribilis	obscure	obscurus
edict	edictum	use	usus
servile	servilis	dispute	disputo
extinct	extinctus	affix	affixus

<i>English.</i>	<i>Greek.</i>	<i>English.</i>	<i>Greek.</i>
Emphatic	} Emphatikos	Catalogue	Catalogos
emphatical		philosophy	philosophy
prosody	prosodia	monotony	monotonia
theocracy	theokrakia	emphasis	emphasis
etymology	etumologia	parenthesis	parenthesis
physiognomy	phusiognomia	sylogism	sylogismos

These, with many others, may be easily known by their endings ; as, Christ, idea, axiom, atheist, paradox, hemisphere, cycle, apocalypse, &c. &c.

Note, English words beginning with Greek prepositions, have Greek originals ; as, anonymous, amphibious, antagonist, hypercritic, hypocrite, metamorphosis, peripatetic, synod, symphony.

Technical terms, that are used in logic, mathematics, physic, philosophy, &c. are derived from the Greek, the Grecians excelling in these arts.

A LIST OF THE IRREGULAR VERBS, ALPHABETICALLY ARRANGED.

All the verbs in this List that have the regular form in use, as well as the irregular, are marked with R.

Those which are irregular by contraction, because of the disagreeable sound of the syllable **ED** after **D** or **T**, are marked with **c**; as, **BEAT** from **BEATED**; **BURST** from **BURSTED**; **CAST** from **CASTED**.

Such as are in *Italics* are auxiliary or helping verbs, which are defective, *i. e.* wanting in some of their parts, except the verb **AM** and **HAVE**.

<i>Present Tense, or Past, or Imper-</i> <i>Radical Form.</i>	<i>fect Tense.</i>	<i>Passive Participle.</i>
Abide *, <i>to dwell</i>	abode	
<i>Am, or to be</i> †	<i>was</i>	<i>been</i>
Arise	arose	arisen
Awake	awoke, R	(awaked)
Bear , <i>to bring forth</i>	bare	born
Bear , <i>to carry</i>	c bare or bore	borne
Beat	c beat	c beat or beaten
Begin	began	begun
Bend	bent, R	bent, R
Bereave , <i>to deprive of</i>	bereft, R	bereft
Beseech , <i>to beg, or entreat</i>	besought	besought
Bid	bade	bidden
		Bind

* *Abide* is used with the preposition *with* before a person, and *at* or *in* before a place.

† *To be*, the helping verb by which the verb passive is formed.

<i>Present Tense, or Radical Form.</i>	<i>Past, or Imper- fect Tense.</i>	<i>Passive Participle.</i>
Bind	bound	bound
Bite	bit	bitten
Bleed	bled	bled
Blow	blew	blown
Break	brake or broke	broken
Breed	bred	bred
Bring	brought	brought
Build	build, R	built
Burst	c burst	bursten
Buy	bought	bought
Can	could	
Cast	c cast	c cast
Catch	caught, R	caught, R
Chide	chid	chidden
Choose, or chuse	chose	chosen
Cleave, to adhere, to stick		cloven
Cleave, to split		cloven or cleft
Climb, to hang upon		(climbed)
Cling	clang	clung
Clothe	clad, R	clad, R
Come	came	came
Cost	c cost	c cost
Crow	crew, R	(crowed) R
Creep	crope	crept, R
Cut	cut	cut
Dare *, to venture, to be afraid	durst	(dared)
Deal	dealt, R	dealt, R
Dig	dug, R	(dugged)
Do	did	

Do.

* DARE, to challenge, to defy, is an active, regular verb.

<i>Present Tense, or Radical Form.</i>	<i>Past, or Imper- fect Tense.</i>	<i>Passive Participle.</i>
Do †, <i>to perform</i>	did	done
Draw	drew	drawn
Drive	drove	driven
Drink	drank	drunk
Dwell	c dewlt, R	c dwelt, R
Eat	ate	eaten
Fall	fell	fallen
Feed	fed	fed
Feel	felt	felt
Fight	fought	fought
Find	found	found
Flee, <i>from an enemy</i>	fled	fled
Fling	flung	flung
Fly, <i>as a bird</i>	flew	flown
Forfake	forsook	forsaken
Freeze	froze	frozen
Freight, <i>to load a ship with goods</i>	(freighted)	fraught, R
Get	gat	got or gotten
Gild	gilt, R	gilt, R
Gird	girt	girt, R
Give	gave	given
Go	went	gone
Grave, <i>to crave</i>	(graved)	graven
Grind	ground	ground
Grow	grew	grown
Have	had	had

Hang *

† The verb **to do** is a perfect verb. It has several significations ; as, to act.

“ Who does the best his circumstance allows,

“ Does well, acts nobly ; angels could no more.”

YOUNG.

<i>Present Tense, or Radical Form.</i>	<i>Past, or Imper- fect Tense.</i>	<i>Passive Participle.</i>
Hang *	hang (heaved) <i>anci- ently</i> hove †	hung or hanged
Heave, <i>to lift</i>		hoven, R
Help	(helped)	holpen, R
Hew, <i>to cut, or chop</i>	(hewed)	hewen, R
Hide	hid	hidden
Hit, <i>to strike</i>	c hit	c hit
Hold	held	holden or held.
Hurt	c hurt	c hurt
Keep	kept	kept
Knit	c knit, R	knit or knitted
Know	knew	know
Lade	(laded)	laden
Lead	led	led
Leave	left	left
Lend	lent	lent
Let ‡	c let	c let
Light §	Light	light

Lie ||,

* Different participles of the same verb are sometimes used in different senses. Thus we say, A man is *hang-
ed*; but, The coat is *hung up*.

† The time past *hove*, and the participle *hoven*, were formerly in use; but now the regular form is preferred.

‡ When *let* signifies to let down; as, It was *LET* down in a basket: or to permit; as, *LET* her not hurt me; (i. e. permit, or suffer her not to hurt me,) the passive participle is like the imperfect, or past tense *let*; but when it signifies to hinder; as, let him think what he will, he shall not *LET* me from acting as I ought: —its participle passive is *letted*.

§ When the irregular past time, and participle, of
this

<i>Present Tense, or Radical Form.</i>	<i>Past, or Imperfect Tense.</i>	<i>Passive Participle.</i>
Lie , <i>to lie down</i>	lay	lien or lain
Load, <i>to freight</i>	(loaded)	loaden
Lose	lost	lost
Make	made	made
May	might	
Meet	met	met
Mow, <i>to cut with a scythe</i>	(mowed)	mown
Must †		
Ought *	ought	
Pay ..	paid	paid
		Put

this verb is used, it is pronounced short, LIT ; whereas the regular form is pronounced long ; as,

Present, *light*. Past, *lighted*. Participle, *lighted*.

The regular form is preferable, and most used in writing.

|| The neuter verb LIE, is frequently confounded with the verb *to lay*, i. e. *to put* or *place*, which is active, and a regular verb.

† Must, is an imperfect verb ; it means to be obliged : It is only used before a verb. *Must* generally makes the present time ; as ;

Needs must the pow'r
That made us, and for us this ample world
Be infinitely good. MILTON.

It is often applied in a future sense ; as,

Remember I am but of clay, and MUST
Resolve to my originary dust. SANDYS.

MUST implies necessity ; as, I MUST go.

* OUGHT, signifies duty ; as, I OUGHT to behave well.---*Ought* is used only in the affirmative or declarative mode.

<i>Present Tense, or Radical Form.</i>	<i>Past, or Imper- fect Tense.</i>	<i>Passive Participle.</i>
Put	c put	c put
Quit	quit, or quitten	quit
Read	c read	c read
Rend, <i>to tear</i>	rent	rent
Ride	rode	ride or ridden
Ring	rang	rung
Rise	rose	risen
Rive, <i>to split</i>	(rived)	riven
Run	ran	run
Saw, <i>to cut with a saw</i>	(fawed)	fawn R
Say, <i>to speak</i>	faid	faid
See	faw	feen
Seek, <i>to seek for</i>	fought	fought
Seethe, <i>to boil</i>	fod or feethed	fodden
Sell	fold	fold
Send	fent	fent
Set †	c fet	c fet
Shake	shook	shaken
Shave	(shaved)	shaven
Shear, <i>to cut</i>	shore, R	shorn
Shed	shed	shed
Shine	shone, R	shone, R
Shew or show	shewed or showed	shewn or shown
Shoe, <i>to fit with a shoe</i>	shod	shod
Shall	should	
Shoot	shot	shot
Shrink	shrank	shrunk
Shred, <i>to cut in small pieces</i>	c shred	c shred
Shut	c shut	c shut

Sing

† To set, vero active, to plant, to adapt with notes.

<i>Present Tense, or Radical Form.</i>	<i>Past, or Imper- fect Tense.</i>	<i>Passive Participle.</i>
Sing	sang	sung
Sink	sank	sunk
Sit, <i>to sit down</i>	sat	sat or sitten
Slay, <i>to kill</i>	slew	slain
Sleep	slept	slept
Slide	slid	slidden
Sling, <i>to throw</i>	slang	slung
Slink, <i>to steal out of the way</i>	slank	slunk
Slit, <i>to cut length- ways</i>	c slit, r	slit or slitted
Smite, <i>to strike</i>	smote	smitten
Sow ‡, <i>to scatter seed</i>	(sowed)	(sown)
Speak	spake or spoke	spoken
Speed, <i>to make haste</i>	sped	sped or speeded
Spend	spent	spent
Spill	spilt, r	spilt
Spin	spun or span	spun
Spit	spat	spitten
Split	c split, r	split or splitted
Spread	c spread	c spread
Spring	sprang	sprung
Stand	stood	stood
Steal	stole	stolen
Stick	stuck	stuck
Sting	stang	stung
Stink	stank	stunk
Stride, <i>to walk with long steps.</i>	strode or strid	stridden

Strike

‡ To sew, to stitch with a needle and thread, is a regular verb. Example, Present, I sew ;---Past, She has sewed the seam ;---Participle, It is well sewed.

<i>Present Tense, or Radical Form.</i>	<i>Past, or Imper- fect Tense.</i>	<i>Passive Participle.</i>
Strike	struck	struck or stricken
String	strung	strung
Strive, to endea- vour	strove, R	striven
Strow or strew, to spread or scatter	(strowed or strewed)	strown
Swear	swore or sware	sworn
Sweat	sweat	sweat
Swell	(swelled)	swollen, R
Swim	swam	swum
Swing	swang	swung
Take	took	taken
Teach	taught	taught
Tear, to rend	tore or tare	torn
Tell	told	told
Think	thought	thought
Thrive, to prof- per	throve, R	thriven
Throw	threw	thrown
Thrush, to push	c thrust	c thrust
Tread	trod	trodden
Wax, to grow	(waxed)	waxen
Wear	wore	worn
Weave, to work with a loom	wove, R	woven, R
Weep	wept	wept
Will	would	
Win, to obtain	won	won
Wind	wound, R	wound or winded
Work	wrought, R	wrought or worked
Wring, to twist	wrung, R	wrung or wring- ed
Write	wrote	written

ELLIPSIS OR SUPPRESSION.

TRUE construction is founded upon the essential properties of words.—APPARENT construction depends upon custom, which, either for elegance or brevity, leaves out words otherwise necessary to make a sentence perfectly full and grammatical.

ELLIPSIS is an elegant *suppression* (or the *leaving out*) of a word, or words in a sentence.

1. The nominative word or words are often omitted; as, God rewards the righteous, and (God) punishes the wicked.—Cæsar came, (Cæsar) saw, and (Cæsar) conquered.

2. The verb or verbs are often understood; as, give your heart to your Creator; (give) reverence to your superiors; (give) honour to your parents; (give) your bosom to your friend, &c.

3. The personal pronouns are omitted when the noun is expressed; as, man (he) is lord of this lower world.—Thomas and you (ye) are good scholars.—Men and women (they) are rational creatures.

4. The relatives *whom*, *which*, and *that*, are often omitted; as, that is the man (whom or that) I sent.—This is the book (which or that) you bought.

5. The antecedent is often understood to the relative; as, beware of idleness, which (idleness) is an enemy to virtue.

6. The noun which governs the possessive case is often omitted; as, St. James's (palace)—The finest coach is the king's (coach)—also when the noun has *this* or *that* before it; as, this book is the master's (book)—But if the noun be expressed after the genitive case, it is omitted after *this* and *that*; as, this (coach) is the king's coach.—That (book) is the master's book.

7. All

7. All the words of a question after the interrogative word, are generally omitted in the answer; as, Who—created man? God—(created man.) Who—was the first man in the world? Adam—(was the first man in the world.) Where was you born? (I was born)—in London.

8. The second member of a sentence is commonly omitted after *than* and *as*; as, he can read better than I—(can read.) You can write as well as he—(can write.)

9. The Ellipsis is sometimes in the first member of a sentence; as, I ever was (strictly attached to his interest), and ever shall be strictly attached to his interest.

10. When a noun has two or more epithets, it is only expressed after the last; as, do you ride the white (horse) or black horse?—He is an honest (man), sober (man), industrious man.

11. Such nouns as *hand*, *sign*, *ship*, are commonly understood; as, turn to the right (hand)—He is at the (sign of the) lion, horse, &c. He belongs to the (ship) Valiant, &c.

12. The conjunctions *if*, *though*, and *that*, are frequently understood; as, had he done this—i. e. if he had done this.—Charm he ever so wisely, i. e. though he charm, &c. I am glad (that) you are well.

13. *To*, *for*, *in*, and *on* are often omitted; as, give (to) me the pen.—Get (for) me some paper.—Last year I wrote,—i. e. *in* last year.—This day month;—i. e. on this day, &c.

14. Sometimes a whole sentence is left out; as, as it is our duty to pay respect and deference to all who are virtuous, so (it is our duty to pay respect and deference) to all who serve their country with honour and integrity.

ELLIPSIS OF LETTERS is when one or more letters are omitted at the beginning of a word; as,

'tis, for it is; 'twas, for is was; 'till, for until; 'em, for them, &c.—In the middle of a word; as, e'er, for ever; ev'ry, for every; ne'er, for never; wou'd, for would, &c.—At the end of a word; as, tho', for though; thro' for through; wi', for with, &c.

EXAMPLES *of supplying the* ELLIPTICAL WORDS.

There is nothing men are more deficient in, than knowing their own characters.

There is nothing (*in which*) men are more deficient, than (*in*) knowing their own characters.

A wise and self-understanding man, instead of aiming at talents he hath not, will set about cultivating those he hath.

A wise (man) and (a) self-understanding man, instead of aiming at talents (which talents) he hath not, (he) will set about cultivating those (talents) which he hath.

The wise and prudent conquer difficulties,
By daring to attempt them. Sloth and folly
Shiver and shrink at sight of toil and danger,
And make the impossibility they fear.

The wise (i. e. men) and the prudent (i. e. men, they) conquer difficulties, by daring to attempt them, (i. e. difficulties.) Sloth and folly (they) shiver and (they) shrink at (the) sight of toil and (at the sight of) danger, and (they) make the impossibility (which impossibility) they (sloth and folly) fear.

A

GENERAL EXERCISE

IN

QUESTION AND ANSWER,

By which the scholar may be tried concerning his knowledge of what he has gotten by heart, before he begin to *parse*, or write *exercises*. By the use of this exercise, the master will know in what part the scholar is defective, and consequently where to fix his attention.

Quest. **H**OW many letters are in the word *computation*? *Ans.* Eleven.

Q. How many syllables?

A. Four, com-pu-ta-tion.

Q. How many consonants and vowels?

A. Six consonants, c-m-p-t-t-n, and five vowels, o-u-a-i-o.

Q. How many letters, consonants, and vowels are in the word *people*? *A.* Six letters; three consonants, and three vowels.

Q. How many syllables and diphthongs?

A. Two syllables; and one diphthong in the first syllable.

Q. Whether is the diphthong proper or improper?

A. Improper, because only one vowel is sounded.

Q. What is *ou* in *house*? *A.* A proper diphthong, because both vowels are sounded.

Q. How do you know that both are sounded?

A. If the *o* only were sounded, the word will be *hose*. . . if the *u* only were sounded, it would be *huse*.
—But when both are sounded, the word is *house*.

Q. What do you call *eau* in the word *beauty*?

A. A triphthong, because three vowels come together in the same syllable.

N. B. More, or other words may be proposed, as the master finds occasion of them.

EXERCISES UPON WORDS.

GEORGE the Third was in the twenty-second year of his age, when he began to reign.

Q. What part of speech is GEORGE?

A. A noun, a name substantive.

Q. What sort of a substantive? A. Proper.

Q. Why proper?

A. Because it points out a particular one of a kind, for though every man is called a man; yet every man is not called GEORGE.

Q. What part of speech is THE?

A. An article demonstrative or definite.

Q. What does such an article do? A. It points out what particular person or thing is meant.

Q. What part of speech is THIRD?

A. An adjective or quality.

Q. How do you know it to be an adjective?

A. Because it makes no sense by itself, and must be joined to a substantive to make us understand it.

Q. What substantive is to be joined here?

A. King, i. e. George the third *king* of that name in England.

Q. What gender is *third*?

A. Adjectives have no gender, number, or case.

Q. What part of speech is WAS?

A. A verb neuter.

Q. How do you know it to be a verb neuter?

A. Because it only expresses *being*.

Q. How is it formed? A. I was, thou wast, he was, we were, ye or you were, they were.

Q. What

Q. What number, person, time, and mode is *was* ?
 A. Singular number, third person, ; aſt time, affirmative mode.

Q. Why of the ſingular number ?

A. Becauſe it ſpeaks of *one*.

Q. Why the third perſon ?
 A. Becauſe every ſubſtantive is of the *third perſon*.

Q. Why of the paſt time ?

A. Becauſe it affirms the ſtate the perſon was in ſome time ſince.

Q. Why affirmative mode ?

A. Becauſe it ſimply declares or affirms.

Q. What part of ſpeech is *IN* ?

A. A prepoſition.

Q. What *caſe* has a prepoſition after it ?

A. The objective caſe, or following ſtate.—THE ſen article as before.—TWENTY SECOND, adjectives as before.

Q. What part of ſpeech is *YEAR* ?

A. A ſubſtantive or name.

Q. What ſort ?
 A. Common.

Q. Why ?
 A. Becauſe it is the general name of a kind ; as any year is called a year.

Q. What part of ſpeech is *OF* ?

A. A prepoſition.

Q. What part of ſpeech is *HIS* ?

A. A pronoun.

Q. What ſort ?
 A. A poſſeſſive.

Q. Can you repeat the poſſeſſive pronouns ?

A. My, mine, thy, thine, his, her, hers, it, its, our, ours, your, yours, their, theirs.

Q. Which of theſe are uſed with ſubſtantives ?

A. My, thy, his, her, our, your, their.

Q. What caſe, gender, and number is *his* ?

A. Poſſeſſive caſe, maſculine gender, and ſingular number.

Q. What part of ſpeech is *AGE* ?

A. A common ſubſtantive.

Q. What

Q. What gender ?

A. Neuter, as having no diversity of sex.

Q. What part of speech is WHEN ?

A. An adverb.

Q. What fort ?

A. Of time.

Q. What time ?

A. Indefinite.

Q. What part of speech is HE ?

A. A pronoun.

Q. What fort ?

A. Personal.

Q. Can you repeat the personal pronouns ?

A. I, thou, or you, he, she, it ; ye, or you, they.

Q. How many cases have personal pronouns ?

A. Three : the nominative case or leading state, genitive or possessive, accusative or objective.

Q. How are the objectives expressed ?

A. Me, thee, him, her, us, you, them.—The nominatives and possessives are mentioned above.

Q. Which come before verbs ?

A. The nominatives ; except the neuter verb *am*, when a question is asked, or a command given, these take a nominative after the verb.

Q. How are the cases of the pronoun *who* expressed ?

A. Who nom. whose poss. whom obj.

Q. Is *he* a possessive here ?

A. No, it is nominative to the verb *began*.

Q. What sort of a verb is BEGAN ?

A. A verb active, because it implies action.

Q. Is it regular or irregular ?

A. Irregular, because its past time does not end in ED.—Form it.—I begin, thou beginnest, or you begin, he beginneth, or he begins ; we begin, ye begin, they begin.—Form the past time.—I began, thou beganest, or you began, he began, we began, &c.—Form the future.—I shall or will begin, &c.

Q. What is the participle ?

A. *Begun*.

Q. Is it right to say he *begun* ?

A. No ;

the past time of the verb must be used without a helping verb ; as, he *began*, not he *begun*.

Q. When

Q. When is the participle to be used ?

A. After the helping verbs, am, be, been, was, were, have, and had ; as, I have *begun*, and not *began*, &c.

Q. Of what number, person, time, and mode, is *began* ?

A. Singular number, third person, past time, affirmative mode.

Q. Why does *began* change its ending ; as, I began, thou beganest ?

A. Because there is no helping verb joined to the verb.

Q. Would the verb change its ending, if a helping verb was joined ; as, I did *begin* ?

A. No : but the helping verb would change its ending, and the verb continue the same thro' all the persons ; as, I did begin, thou didst begin, &c.

Q. What part of speech is TO ?

A. It is generally a preposition, but here it is the sign of the unlimited mode.

Q. What part of speech is REIGN ?

A. A verb neuter.

Q. Of what mode ?

A. The unlimited.

Q. How do you know it ?

A. Because it expresses the signification of the verb in general, without being limited to number or person, and hath TO before it.

The king was extremely shocked at these vigorous proceedings of the commons.

THE an article as before.

Q. What part of speech is KING ?

A. A common substantive.

Q. What part of speech is WAS ?

A. A helping verb, and here joined to the participle SHOCKED, forms a passive verb.

Q. How do you know that *was shocked* is a passive verb ?

A. Because it expresses passion or suffering, and implies

implies an object acted upon, i. e. something done *to*, or suffered *by* the nominative *king*.

Q. How do you form *was shocked*?

A. I was shocked, thou wast or you were shocked, he was shocked; we were shocked, ye or you were shocked, they were shocked.

Q. What is the nominative to it? A. King.

Q. How do you know it? A. Because it comes before the verb, and answers to the question *who* or *what*; as, who was shocked?—The king.

Q. What is **EXTREMELY**? A. An adverb.

Q. What part of speech is **AT**?

A. A preposition.

Q. What part of speech is **THESE**?

A. A pronoun demonstrative.

Q. What is the singular of it? A. *This*.

Q. How does *this* differ from *that*?

A. *This* points out a person or thing near at hand, and *that* farther off; *that* refers to a former substantive in a sentence, and *this* to the latter. Give an example.—Rome and London are two celebrated cities; *that* is famous for her antiquities, *this* for her trade and buildings.

Q. What part of speech is **VIGOROUS**?

A. An adjective, and agrees with its substantive proceedings.

Q. How do you make the degree of comparison?

A. Com. *more vigorous*, super. *most vigorous*.

Q. Why not by *er* and *est*?

A. It would be disagreeable to the ear to say *vigorouser*, or *vigorouserest*.

Q. What part of speech is **PROCEEDINGS**?

A. A common substantive, in the objective case.

Q. Why the objective case?

A. Because it follows the preposition *at*.—Prepositions govern words in the objective case.

Q. What part of speech is **OR**?

A. A preposition?

Q. What

Q. What part of speech is *THE* ?

A. A definitive article as before.

Q. What part of speech is *COMMONS* ?

A. A common substantive, plural number, oblique case, governed by the preposition *of*.

Q. May not these last words be otherwise construed ?

A. Yes ; *of* is the sign of the genitive or possessive case, and *commons* is of that case, governed of proceedings ; made by an apostrophe thus, common's proceedings.

Some more EXERCISES, wherein the Resolution of every Word is given at length, including the Rules of Agreement and Government, which are marked by R for Rule, and the Number of it.

I went to church yesterday—Thou wilt forgive my injury—She will come presently—We have been there—When will ye be at home—They will call upon thee to-morrow.

I, a pron. 1st per. sing. nom. to the verb *went*—*went*, a neut. verb and irregular, affirm. mode, imp. tense, from the verb *to go*, 1st per. sing. and has *I* for its nom. R. I.—*to*, a preposition—*church*, a sub. 3d per. sing. gov. by the pre. *to*, R. XV.—*yesterday*, an adverb of past time—*thou*, a pron. 2d per. sing. nom. case—*wilt forgive*, a verb act. affirm. mode, fut. tense, 2d per. sing. and agrees with *thou*, R. I.—*an*, an indef. article—*injury*, a sub. 3d per. sing. obj. case, gov. by the verb *wilt forgive*, R. XII.—*she*, a pron. 3d per. sing. fem. gen. nom. case—*will come*, a verb neut. affirm. mode, fut. tense, 3d per. sing. has for its nom. *she*, R. I.—*presently*, an adverb of time—*we*, a pron. 1st per. plur. nom. case—*have been*, a verb neut.

neut. affirm. mode, per. tense, 1st per. plur. to agree with *we*, R. I.—*there*, an adverb of place—*when*, an inter. adverb.—*will be*, a verb neut. inter. mode, fut. tense, 2d per. plur. to agree with *ye*, R. I.—*ye*, a pron. 2d per. plur. nom. to the verb *will be*—*at*, a prep.—*home*, a sub. 3d per. sing. gov. by the prep. *at*, R. XV.—*they*, a pron. 3d per. sing. nom. to the verb *will call*—*will call*, a verb neut. affirm. mode, fut. tense, 3d per. plur. and agrees with *they*, R. I.—*upon*, a prep.—*thee*, a pron. obj. case, gov. of the prep. *upon*, R. XV.—*tomorrow*, an adverb of fut. time.

Beware of teaching your child the ceremonious jargon of politeness, a set of phrases which he employs like magic syllables, to subject to his pleasure every one that comes near him, and to obtain upon demand, whether he desires.

Beware, a verb, def. comm. or preca. mode, 2d per. sing. and has *you* understood, for its nom. R. I.—*of*, a prep.—*teaching*, a part. pres. put for the unl. mode, R. XIV. n.—*your*, a pron. gen. case 2d per. sing. gov. of *child*, R. XI.—*child*, a sub. 3d per. sing. obj. case, gov. of *teaching*, R. XIV.—*the*, an art.—*ceremonious*, an adjec. agrees with *jargon*, R. IX. n.—*jargon*, a sub. 3d per. sing. accus. case, gov. of the part. *teaching*, R. XIV.—*of politeness*, a sub. 3d per. sing. gen. case, gov. of *jargon*, R. XI.—*a*, an art.—*set*, a sub. 3d per. sing.—*of phrases*, a sub. 3d per. plur. gen. case, gov. of *set*, R. XI.—*which*, a pro. 3d per. plur. to agree with its ante. *phrases*, R. X. and accus. case, gov. of *employs*, R. XII.—*he*, a pers. pron. nom. case, mas. gen. 3d per. sing. and has for its ante. *child*, R. X.—*employs*, a verb act. affirm. mode, pres. tense, 3d per. sing. and agrees with its nom. *he*, R. I.—*like*, an adverb—*magic*, an adj. and

and agrees with *syllables*, R. IX. n.—*syllables*, a sub. 3d per. plur. obj. case *, gov. of *employs*, understood, R. XII.—*to subject*, a verb act. indef. mode, pres. tense, gov. of *employs*, R. XIII.—*to*, a prep.—*his*, a pron. gen. case, gov. of *pleasure*, R. XI. and mas. gen. to agree with its ante. *child*, R. X.—*pleasure*, a sub. 3d per. sing. gov. of the prep. *to*, R. XV.—*every*, a pron. adj. agrees with *person* understood, R. IX. n.—*one*, a pron. adj. agrees with *person* understood, R. IX.—*that*, a pron. 3d per. sing. and has for its ante. *person* understood, R. X.—*comes*, a verb affirm. mode, pres. tense. 3d per. sing. and agrees with its nom. *that*, R. I.—*near (to)*, a prep.—*him*, a pron. fol. state, gov. by the prep. *near (to)*, R. XV. and mas. gen. to agree with its ante. *child*, R. X.—*and*, a connec. conjunction—*to obtain*, a verb act. indef. mode, pres. tense, connected with the verb *to subject*, by the conjunction *and*, R. XVII. gov. by the verb *employs*, R. XIII.—*upon*, a prep.—*demand*, a sub. 3d per. sing. obj. case, gov. by the prep. *upon*, R. XV.—*whatever*, a pron. 3d per. sing. obj. case, gov. of *obtain*, and has for its ante. *thing*, understood, R. X.—*he*, a pron. nom. case, mas. gen. and agrees with its ante. *child*, R. X.—*desires*, a verb act. affirm. mode, pres. tense, 3d per. sing. to agree with its nom. *he*, R. I.

A soft bed, in which we lie buried in feathers, or elder-down, dissolves, as it were, the whole body. The back and reins are over-heated; whence come the stone and gravel, painful diseases, and infallibly an enervated constitution, which nourishes all others.

I

A, an

* i. e. Which he employs, as he employs magic syllables; but syllables may be in the nominative---thus, which he employs as magic syllables are employed.

A, an indeterminate article—*soft*, an adjective, agrees with *bed*—*bed*, a sub. 3d per. sing. nom. case—*in*, a prep.—*which*, a pron. obj. case, gov. of *in*, and has *bed* for its ante. R. XV. X.—*we*, a pron. 1st per. plur. nom. case—*lie*, a verb neut. affirm. mode, pres. tense, 1st per. plur. and agrees with its nom. *we*—*buried*, a participle past passive from the verb *to bury*—*in*, a prep.—*feathers*, a sub. 3d per. plur. obj. case, gov. of *in*, R. XV.—*or*, a disjunc. conjunc.—*elder-down*, a compound sub. put in the same case with *feathers*, by the conj. *or*, R. XVII. therefore gov. of *in*—*dissolves*, a verb act. affirm. mode, pres. tense, 3d per. sing. to agree with *bed*, R. I.—*as it were*, an adverb—*the*, an article—*whole*, an adj. agrees with *body*—*body*, a sub. 3d per. sing. obj. case, gov. of *dissolves*, R. XII.—*the*, an article—*back*, a sub. 3d per. sing. nom. case—*and*, connec. conjunc.—*reins*, a sub. 3d per. plur.—*are over-heated*, a comp. pass. verb affirm. mode, pres. tense, 3d per. plur. and has for its nom. *back* and *reins*, R. III.—*whence*, an adverb—*come*, a verb neut. affirm. mode, pres. tense, 3d per. plur. and has for its nom. words *stone* and *gravel*, R. III.—*the*, an article—*stone*, a sub. 3d per. sing.—*and*, a conj.—*gravel*, a sub. 3d per. sing.—*painful*, an adjec. agrees with *diseases*—*diseases*, a sub. 3d per. plur. put in the same state as *stone* and *gravel*, R. XI.—*and*, a conj.—*infallibly*, an adverb—*an*, an article—*enervated*, a verbal adj. and agrees with *constitution*—*constitution*, a sub. 3d per. sing. joined to *diseases* with *and*;—it is nom. to the verb *constituted* understood—*which*, a pron. 3d per. sing. has *constitution* for its ante. R. X.—*nourishes*, a verb act. affirm. mode, pres. tense, 3d per. sing. and agrees with *which*, R. I.—*all*, an adjec. agrees with *diseases* understood—*others*, an adj. agrees with *diseases* understood.

Throw aside, ye mistaken Tutors, your grimace and affectation; be virtuous and good yourselves, that your examples may be engraved on the memory of your pupils till they have weight enough to sink into their hearts.

Throw, a verb act. preca. mode, 2d per. plur. to agree with *ye*—*aside*, an abverb—*ye*, a pron. 2d per. plur. nom. to the verb *throw*, R. I.—*mistaken*, a verbal adj. agrees with *tutors*—*tutors*, a sub. 3d per. plur. and agrees with *ye*—*your*, a pron. poss. case, gov. of *grimace*, and has for its ante. *tutors*, R. X.—*grimace*, a sub. 3d per. sing. obj. case, gov. of *throw*, R. XII.—*and*, a conj.—*affectation*, a sub. 3d per. sing. obj. case, gov. of *throw*, R. XII.—*be*, a verb neuter, preca. mode, 3d per. plural, and agrees with its nom. *ye* understood, R. I.—*virtuous*, an adj. agrees with *yourselves*—*and*, a conj.—*good*, an adj. agrees with *yourselves*—*yourselves*, a pron. sub. and has *tutors* for its ante. R. X.—*that*, a conj.—*your*, a pron. poss. case, gov. of *examples*, R. XI—*examples*, a sub. 3d person plur. nom. case.—*may be engraved*, a verb pass. conj. mode, pres. tense, 3d per. plur. and agrees with *examples*, R. I.—*in*, a prep.—*the*, an article—*memory*, a sub. 3d per. sing. gov. of *in*, R. XV.—*of pupils*, a sub. 3d per. plur. gov. of *memory*, R. XI.—*your*, a pron. poss. case, gov. of *pupils*, R. XI.—*till*, an adverb—*they*, a pron. 3d per. plur. agrees with *examples*, R. X.—*have*, a verb act. conj. mode, pres. tense simple, and agrees with its nom. *they*, R. I.—*weight*, a sub. 3d per. sing. fol. state gov. of *have*, R. XII.—*enough*, an adj. and agrees with *weight*—*to sink*, a verb unlim. mode, gov. of *have*. R. XIII.—*into*, a prep.—*their*, a pron. 3d per. plur. gen. case, gov. of *hearts*, R. XI.—*hearts*, a sub. 3d per. plur. obj. case, gov. of *into*.

P A R T II.

Additional Observations on the several Parts of Speech, Grammatical Construction of Sentences, and the Proper Arrangement of Words and Sentences in Discourse.

EVERY chapter, section, paragraph, or sentence, implies a meaning that is devisible into other meanings: But the meaning implied in words is not so devisible: Words, therefore, are the smallest parts of speech, as nothing less than a word can have any meaning at all. The word *Grammar* has a meaning; but there is none in the letters *g-r-a-m-m-a-r*, nor in the syllables *gram-mar*. As a word, therefore, may be defined a voice articulate, and significant by compact, of which no part is of itself significant; so language may be defined a system of such voices so significant.

As far as human nature and the primary genera both of substance and accident are the same in all places, and have been so through all ages; so far all languages share one common identity. As far as peculiar species of substance occur in different countries, and much more, as far as the positive institutions of religious and civil policies are every where different; so far each language has its peculiar diversity. To the causes of diversity may be added the distinguishing characters and genius of every nation.

There

There have been various opinions concerning the number of the parts of speech, especially about the *article*, *adjective*, and *participle*; sometimes one, and sometimes another is admitted. Most grammarians are satisfied with the number and manner of division which the Latins have adopted. But though articles are frequently omitted as a distinct part of speech, *adjectives* included in the general name of nouns or *participles* made a part of their respective verbs; yet, when the terms are defined, the necessary enumeration and distinction must be made; which with more propriety should be done at first, and all these considered as distinct parts of speech.

A R T I C L E S.

Most authors who write on English Grammar, make but two *articles*, *a*, and *the*. A very sensible author says, "Were it not for the fear of incurring the imputation of arrogance and singularity, I should venture to say, that there are three *articles*, *a*, *an*, and *the*; and if two only are to be allowed of, I should call them *an*, and *the*, with observing, that before words beginning with a consonant, the *n* was to be dropped, as it is much more agreeable to analogy for a word to drop a letter, than to assume one which originally made no part of it."

A and *an* are sometimes used to denote the proportion one thing has to another; as, this house is worth ten pounds *a* year. This cloth is worth five shillings *an* ell.

A is used before a participle in *ing*; as, John is going *a* hunting; in which place it seems to partake of the nature of a preposition.

A is sometimes redundant; as, *arise* for *rise*; *awake* for *wake*.

A respects our primary perceptions, and denotes individuals as unknown.—*The* denotes our secondary perceptions, and denotes individuals as known. Example, I see an object pass by which I never saw before; I say there is *A* beggar with *A* long beard. Some time after he returns; I then say, there is *THE* beggar with *THE* long beard.

Articles are nearly related to adjectives, as they necessarily require a substantive to follow them, the signification of which they limit and ascertain, as all adjectives do.

The definitive article is frequently prefixed to the names of towns; as, *THE Hague*, *THE Havannah*, *THE Devizes*.

When proper names are used as common ones, they may have an article; as, one would take him to be *AN Achilles*.

The article *a* is more emphatical by having the adjective *certain* after it; as, *A certain* man hath two sons. But this does not suit proper names so well; as, at last *A certain Fitzgerald* appeared.—*One Fitzgerald* would have been better.

For the sake of emphasis the article is often repeated in a series of epithets; as, he hoped that this title would secure him *A* perpetual, and *AN* independent authority.—Some times the article is repeated betwixt the adjective and substantive; as, he spoke to *THE* worshipful *THE* magistrates.

Many writers deviate from the rule by using *an* before words which begin with a sounded *h*; *AN half*;—Beings of *AN higher* order.

A is frequently put for *every*; as, *a hundred A year*, i. e. *every year*.—For *one*; as, it is so much *A dozen*, *A pound*, &c.—*A hundred men A day* died of it.

Nothing but custom authorises the use of the article *a* with words which express a great number;

ber ; as, it is liable to *A great many inconveniencies*.
 —*Many A man, i. e. many times a man.*

By the use of the article *a* the meaning of an expression is much altered ; as, if I say, he behaved with *A* little reverence, the meaning is *positive*. If I say, he behaved with little reverence, the meaning is *negative*. By the *former*, I rather praise him ;—by the *latter*, I dispraise the person spoken of.

The position of this article makes a difference in the sense ; as, when we say, half *a* crown, we mean money to the value of the half of a crown : But when we say, *a* half crown, we mean a half-crown piece. Thirty pence, or two shillings and sixpence, is half *a* crown, but not *a* half crown.

Degrees of comparison frequently take the article *the* for greater emphasis ; as, *The oftener* I read this author, *THE more* I admire him. I think his style *THE best* I ever read.

The article *the* sometimes gives the force of proper names to common names ; as, when we say *the city* ;—*the speaker* ; *city* and *speaker* are common names, but by prefixing the article, we mean the metropolis ; and a high office in the house of commons. Thus this article, from denoting *reference* comes to denote *eminence* also ; as, *the poet*, by way of eminence, means *Homer* ; *the flagirate*, means *Aristotle*.

Articles are not put before pronouns and proper names, because such words need no defining, they particularly distinguish the persons or things of which we speak. We cannot say, *the I, the thou, the John, the Thomas*.

The regulations concerning the use of *A* and *AN*, Page 16, are necessary, that all the letters in the beginning and end of words may have their full sounds, and be pronounced with greater ease and fluency. It is better to say, *an ass, an egg,*
an

an heir ; than *a ass*, *a egg*, *a heir* ; and more pleasant to the ear to say, *a lie*, *a stone*, *a ship*, than *an lie*, *an stone*, *an ship*. In general a word beginning with a *consonant*, glides nimbly off the tongue, when it follows another ending with a *vowel*, and the contrary.

G E N D E R.

With respect to gender, the English has a peculiar advantage above other languages. It is a general rule in the English Tongue, (except when infringed by a figure of speech) that no substantive is masculine, but what denotes a male animal substance ; none feminine, but what denotes a female animal substance ; and where the substantive has no sex, the substantive is always neuter. But in other languages, there are many words both masculine and feminine, where sex never existed : Sometimes the words which are masculine in one language are feminine in another ; and even in the same language, the words which have been masculine at one time, have been feminine in another.

Though inanimate and imaginary substantives are of the neuter gender, yet, when they are spoken of as living substances, they are elegantly used in the same gender as those substantives whose character they are made to assume : For instance ; such as are conspicuous for the attributes of *imparting* or *communicating*, or which by nature are *active*, *strong*, and *efficacious*, or have claim to *eminence*, are of the *masculine* gender.—On the contrary, such as are conspicuous for the attributes of *receiving*, *containing*, *producing*, and *bringing forth*, or which have more of the *passive* than of the *active* in their nature ; or are peculiarly *beautiful* and *amiable* ; or have respect to such excesses as are rather feminine than masculine, are of the feminine gender.

Thus

Thus the *sun* is masculine, from *communicating* light native and original, and from the active efficacy of his rays; but the *moon* is feminine, as being the receptacle only of another's light, and shining with rays more delicate and soft. The *earth* is feminine, from being the grand *receiver* and container, but especially from being the *mother* (either mediately or immediately) of every sublunary substance. A *ship* is feminine, as being a *receiver* and *container* of various things. A *city* and a *country* are also feminine, as being not only *receivers* and *containers*, but as it were, the *mothers* and *nurses* of their respective inhabitants. *Time*, *death*, and *sleep*, from their mighty efficacy, are of the masculine gender. The *Supreme Being*, *God*, is masculine, as the masculine sex is the superior and more excellent; and as *HE* is the *Creator* of all things, the *Father* of all men. *Virtue*, as well as most of its species, are all feminine, perhaps from their beauty and amiable appearance. *Vice*, and its species, are all feminine, from being *Virtue's* natural opposite. Most *machines* are also feminine, as being not only *passive* in their own nature, but also *teeming* with effects when *acted upon* or *impregnated* by another object.

When we speak of words naturally devoid of sex, as neuters, we speak of them as they are, and as becomes a logical inquiry. When we give them sex by making them masculine or feminine, they are thenceforth personified; and as a kind of intelligent beings, become the proper ornaments either of rhetoric or poetry.

N U M B E R.

There are many words which in general have no plurals, which yet are sometimes used in the plural number; as, the coarser *wools* have their use also. As this mode of expression belongs to com-

commercial concerns, it may be admitted, at least as an exception to a general rule.

The apostrophe is improperly used in the plural number, when the word ends with a vowel, as, *Enamorado's*, *Toga's*, *Tunica's*, *Otho's*, a set of *Virtuosa's*, *Addison*. The *idea's* of the author *Swift*. It is sometimes used when the word ends in *s*; as *Genius's*, *Jacobus's*. *Addison*.—To add *es*, in such cases is much better.

It is sometimes difficult where to place the sign of the plural number; as, some say two *handfull*—some, two *handfulls*;—and others two *handfull*.

When *Doctor*, *Miss*, *Master*, &c. is prefixed to a name, the last of the two words is commonly made plural; as, the *Doctor Nettletons*, the two *Miss Hudsons*. Were the ellipsis supplied, we should say the two *Doctors* of the name of *Nettleton*;—the two *Misses* of the name of *Hudson*.

Many names of *sciences* have no singular; as, *ethics*, *mathematics*, *belles letters*, &c.—Of *games*; as, *billiards*, *fives*, &c.—Of *diseases*; as, *measles*, *hysterics*, &c.—Of *festivals*; as, *orgies*, *matins*, *vespers*, &c.

Some words commonly plural have a singular termination, but it is applied in a different sense, as, *arms*, for *weapons*, and an *arm* of the body;—*alias*, *colours*, *manners*, *goods*, *graces*, *quarters*, *better hangings*, *doings*, &c.

When the singular of such words as have only a plural is expressed more words are used; as, *one of the annals*, *one of the grains*, &c.

Some words have two plurals; as, *brothers*, *brotherly*,—*dice*, *dies*, when relating to coin,—*cows*, *kine*.

It is sometimes indifferent whether the singular or plural be used; as, *folk*, *folks*,—*in hope*, *in hopes*.

P R O N O U N S.

When language was plain and simple, the English always said *THOU*, when speaking to a single person. But when an affected politeness, and a fondness for continental manner and customs began to take place, persons of rank and fashion said *YOU* instead of *THOU*. The innovation gained ground, and custom gave sanction to the change, and stamped it with the authority of law.

To distinguish *that*, *this*, and *which*, pronoun substantives, from *that*, *this*, and *which*, pronoun adjectives, observe,—When *that*, *this*, and *which* represent some noun substantive, they are then pronouns or relative substantives; as, *this* is virtue, give me *that*. But when they are joined to some noun; as, *this habit* is virtue,—*that man* defrauded me;—then, as they supply not the place of a noun, but only serve to ascertain one, they are definitive or pronoun adjectives.

This refers to the latter of two antecedents and makes *these* in the plural.—*That* refers to the former of two antecedents, and make *those* in the plural.—Examples.

Self-love, the spring of motion, acts the soul;
Reason's comparing *balance* rules the whole:
 Man, but for *that*, no action could attend,
 And, but for *this*, were active for no end.
 Here, *that* refers to *self-love*; *this*, to *reason's balance*.
Some place the bliss in action, *some* in ease:
These call it pleasure, and contentment *these*.

Good writers place *this* and *these*, next to their antecedents.

This, is sometimes improperly joined to a plural substantive; as, I have not wept *this* forty years.

If *he*,

Who, which, what, and the relative *that*, though in the objective case, are placed before the verb; as well as their compounds, *whosoever, whoever, &c.* as he *whom* ye seek.—That is *what*, or the thing *which*, or *that*, you want. Whomsoever you please to appoint.

What is improperly put for *that*; as, neither he nor she will believe, but *what* I am to blame.

The difference between *interrogative* and *relative* pronouns (for some of them have the same common name) is, that the latter have reference to a subject which is *antecedent, definite, and known*; the former to a subject which is *subsequent, indefinite, and unknown*, and which is expected that the *answer* should express and ascertain.

Most authors have given the name of *pronoun adjectives*, to *my, mine; your, yours; thy, thine, his; her, hers; their, theirs*; perhaps because they are followed by, or refer to some substantive; But were they adjectives, they must express the quality of their substantive, or limit its extent:—Adjectives properly so called, do the first, definitive pronouns do the last. All adjectives agree with their substantives in *number*; but I can say, they are *my books*—*my* is *singular* and *books plural*, therefore *my* is not an adjective—Besides *my*, does not express the *quality* of the books, but only ascertains the possessor, the same as the genitive or substantive does, to which it is similar. Examples,

'They are <i>my books</i> .	'They are <i>John's books</i> .
'They are the <i>books of me</i> .	'They are <i>his books</i> .
'They are the <i>books of John</i> .	'The books are <i>John's</i> .
'They are the <i>books of him</i> .	'The books are <i>his</i> .

Definitive pronouns partake of the nature of *articles*, and might, with great propriety, have been classed under that species; for they always have some substantive belonging to them, either referred to,
or

or implied, and assign limits to its extent; as, *either, any, this, that, &c.*

Personal pronouns must agree in a sentence; *thou* must be followed by *thy* and *thine*.—*Thou* and *thee* must follow *thy*,—*you* and *yours* must follow *you*,—*you* must follow *yours*.

One is sometimes used in an unlimited sense; as, *ONE is apt to think—ONE may easily suppose it so.* Here, *one*, is what is called a pronominal substantive, and admits of a plural; as, *the great ONES of the world.*

A D J E C T I V E S.

A substantive differs from an adjective, as the former is the thing itself, and subsists of itself; as, gold is the substance of gold, or gold itself, without regard to its qualities or properties, which are accidental. A substantive can make sense, or convey a perfect idea of itself; as, what did he sell his country for? Ans. GOLD.

An adjective having no substance of its own, is dependent on, and inherent in the substantive, and can make no sense by itself; as, what did he betray his country for?—Ans. YELLOW.—Here the adjective *yellow* can convey no perfect idea till the substantive *gold*, be joined to it.

An adjective frequently stands by itself, but a substantive is always understood: as, do you ride the *white* or the *black*? *horse* is understood to both.—Try to hit the *white*; (*mark*) is understood.—The *just* shall live by faith; (*man*) is understood.

When *thing*, or *things* is the substantive, the adjective is elegantly put without its substantive; as, who will shew us any *good*? i. e. any *good thing*.

There are a sort of words deemed adjectives, which are nothing else than substantives put for, or after the manner of adjectives, and joined to

the following word by a hyphen ; as, *sea-horse*, *sea-fish*, *river-trout*, *gold-ring*, *self-love*, *self-murder*, &c.

It is with more propriety that we derive adjectives from proper names ; as, from *Newton*, *Cicero*, *Julius*, *Plato*, &c. we derive *Newtonian*, *Ciceronian*, *Julian*, *Platonic*, &c. and say, the *Newtonian* philosophy, the *Julian* period, &c. Such adjectives are arbitrary, as proper names may be made adjectives at pleasure.

Adjectives which express number, are sometimes distinguished into *ordinals* and *cardinals*. *One*, *two*, *three*, &c. which join units together are *cardinals*. *First*, *second*, *third*, &c. are adjectives of order, or *ordinals*.

There cannot well be more than two degrees of comparison ; one to denote simple excess, and one to denote superlative. Were more introduced, we might have them infinite, which is absurd ; for in all subjects, the intermediate excesses are in a manner infinite.—There are infinite degrees of more white, between the first simple *white*, and the superlative *whitest* ; and the same may be said of *more strong*, *more great*, &c.

Three degrees of comparison must be absurd : because in the positive there is no comparison at all, and because the superlative is a comparative, as much as the comparative itself. Hence we say, *Socrates* was the *most wise* of all the Athenians.—*Homer* was the *most sublime* of all poets.—Comparatives of this sort, as well the simple as the superlative, seem sometimes to part with their *relative* nature, and only retain their *intensive*, especially in the superlative ; as, a *most learned* man, a *most brave* man, i. e. not the most learned and bravest man that ever was ; but a man possessing these qualities in an eminent degree.

Adjectives

Adjectives that denote the quality of bodies arising from their figure, numerals, and pronominal adjectives, do not admit of comparison; as, *circular, conical, brazen, infinite, one, all, many, ten, every, this, &c.*—Some adjectives have only the comparative; as, *superior*; others have only the superlative; as, *utmost, foremost*.

Double comparatives and superlatives are always improper; as, *more braver, most bravest*.—By no less authority than Bishop Lowth, two superlatives are used with singular propriety when applied to God; as in the translation of the Bible,—*higher* than the *highest*—*most highest*; and perhaps by the same authority, it may be proper for Paul to say of himself, he was *less* than the *least*—*most straitest* sect.—Such an authority is certainly very respectable: But as all who know any thing of grammar must acknowledge, that such expressions are contrary to grammar rules, to which there are no exceptions but this; I must confess, it is doubtful, whether such an authority as the Bishop himself, be a sufficient sanction for speaking or writing nonsense of either God or man.

V E R B S.

A verb is rightly defined a part of speech which affirms some attribute, with the designation of time, number, and person, expressing being, doing, or suffering, or the want of them,—or the like.—But these supposed affections of verbs, *number* and *person*, cannot be called a part of their essence, nor of any other attribute; being, in fact, the properties of *substantives*, not of *attributes*. And though *time* be joined to the affirmation of the verb, it is not the signification of the verb: at least, not its principle signification; because the same *time* may be denoted by different verbs; as, *teacheth, learneth*; and different *times* by the same verb; as, *teacheth, taught*;

neither of which could happen, were *time* any thing more than a concomitant.

A *verb* is the most necessary or essential part ; or, as it were, the very soul of a sentence, without which it cannot subsist : whatever word with a substantive makes full sense, or a sentence, is a verb ; as, *man exists, trees grow, Jane laughs, boys play, &c.* But that word which does not make full sense with a substantive, is not a verb.

Whatever word has any of the persons, *I, thou, you, he, she, it, we, ye, they*, or that has *it shall*, before it, and makes sense, is a verb, otherwise not.

There is a style of language too much used by tradesmen, which ought to be carefully avoided ; such as, Sir, yours of the 4th received, glad you got well home, have sent the goods ordered, hope they'll please, shall take care to obey future orders, &c. &c. where the persons are all omitted, which is a murdering of language.

The distinction between verbs absolutely neuter ; as, *to sleep*, and verbs active intransitive ; as, *to walk*, though founded in nature and truth, is of very little use in grammar ; as it tends rather to perplex than assist the learner. The difference between verbs active and neuter, as transitive and intransitive, is easy, but the other is not : However they may differ in nature, their construction is the same, which is concerned with their grammatical properties only.

In the English Language, the times and modes of verbs are expressed in a perfect, easy, and beautiful manner, by the aid of a few little words called *auxiliary* or *helping verbs*. The *possibility* of a thing is expressed by *can* or *could* ; the *liberty* to do a thing, by *may*, or *might* ; the *inclination* of the will by *will* or *would* ; the *necessity* of a thing by *must*

must or *ought*, *shall* or *should*. The preposition (*to*) is never expressed after the helping verbs except after *ought*.—*To* is also left out after *bid*, *dare*, *let*, *make*, *see*, *say*, before the indefinite or unlimited mode.

The helping verbs are called *defective*, because they are only used in the present and past times—because they have no participles—nor do they admit of helping verbs to be put after them. *Do* and *will* must be here excepted, which are sometimes absolute verbs, and formed through all the times—they have participles, *doing*, *done*; *willing*, *willed*; and admit of auxiliary verbs before them, to express their times, &c. i. e. when they are used as absolute verbs, but not when they are helping verbs.

When any one of the helping verbs is put before another verb, it changes its own ending, but the verb it assists is always the same; as, I do love, thou dost love, he doth love, &c. Here *do* changes its ending, but the principle verb (love) does not.

Do is sometimes used superfluously before another verb; and sometimes denotes the present time emphatically; as, I do love, I do read. *Did* emphatically denotes past time; as, I did love; I did write. This mode of speech is generally used in answer to questions that carry a doubt in them; as, you *do* not love me? Ans. I *do* love you; I *do* not love you. You *did* not write? I *did* write.

Perdition catch my soul.

But I *do* love thee.

Shakespeare.

Shall and *will* denote the future time, or the time to come. *Shall* in the *first* person; as, I *shall*, we *shall*, simply expresses the future action; but in the *second* and *third* person; as, you *shall*, he *shall*, they *shall*, it promises, commands, or threatens.

Will, in the *first* person; as, *I will*, *we will*, promises or threatens: But in the *second* and *third* persons; as, *thou wilt*, or *you will*, *ye will* or *you will*, *he will*, *they will*, it barely foretels.

Should, fortels what was, or had been to come; *would*, intimates the will or inclination of the agent; but *should*, the bare futurity, or that the thing will be; as, *I would write*, i. e. I am willing to write: *I should write*, i. e. I ought to write.

Shall and *will*, denote absolutely the time to come; *should* and *would*, do it conditionally.

May and *can*, with their past times *might* and *could*, denote the power of doing a thing; but with this difference, *may* and *might* are spoken of the right, lawfulness, or the possibility of the thing; but *can* and *could*, of the power and strength of the agent; as, *I might fight*, i. e. it is possible or lawful for me to fight; *I can fight*, i. e. I am able to fight; *I could fight*, i. e. I was able to fight.

Several of the auxiliaries refer in some manner to present, past, and future, but the precise time of the verb is determined by the drift of the sentence.

Present. I wish that she could (*now*) come.

Past. It was my desire she should or might (*then*) come.

Future. If she would come (*to morrow*) I might, could, would, or should speak to her.

Must and *ought*, imply necessity, or denote that the thing is to be done; as, *I must write*, *I ought to write*. *Can*, *may*, *will*, and *must*, are used with relation both to the present and future time; *shall* is used only in the future, and *ought* in the present time. But *could*, *might*, and *would*, have relation both to the time past and to come; and *should* relates only to the future time. But if *have* follows *must*, *ought*, and *should*, then they relate to the past time;

time; as, I *ought* to have thanked him; I *should* have paid him; we *must* have seen it.—*Should* and *ought* are often used indifferently for one another.

Let, before the first person, expresses praying, entreating, or an ardent resolution; as, *let* me die with the Philistines; arise, *let* us go hence.—In the third person singular or plural, it is the commanding sign; as, *let* him be punished as he deserves. *Let* them be as sheep without a shepherd.—*Let* has the unlimited mode after it without the preposition *to*; as,

But some submissive word which you *let* fall,
Will make him in good humour with us all.

DRYDEN.

Must, is an imperfect verb, and only used before another. It is used in all the persons; as, *I must* walk, *thou must* walk, &c.

When the neuter verb stands between a singular and plural noun or pronoun, it agrees best with that immediately before it; as, all *things were* sea.—The whole *sum is* ten pounds.

PARTICIPLES.

1. A participle signifies *being*; as, I *was* sleeping, I *am* sitting.

2. It signifies *doing*; as, I *am* writing the letter; I *am* killing the dog.

3. It signifies *suffering*; as, I *am* burned; I *am* hated; I *was* beaten.

All words denoting the attributes of substance, are either *verbs*, *participles*, or *adjectives*. Some attributes have their essence in motion; as, *to* dance, *to* run, *to* fly, *to* strike, *to* live, &c. others have it in the privation of motion; as, *to* stop, *to* rest, *to* cease, *to* die, &c.—and others have it in subjects which have nothing to do with either motion

motion or privation ; as, the attributes of great and little, white and black, wise and foolish, in short, the several quantities and qualities of all things. These last are *adjectives* ; and such as denote motion, or its privation, are either *verbs* or *participle* .

A verb then, being expressive of an attribute of time, and of an assertion or affirmation ; if we take away the affirmation, and thereby destroy the *verb*, there will remain the attribute and the time, which make the essence of a *participle* : So that a participle implies only an attribute and time. Take away the time, and there remains an *adjective*, which implies only attribute, i. e. an adjective implies no affirmation or time, and denotes such an attribute as has not its essence either in motion or its privation.

Hence, though the participles sometimes pass insensibly into adjectives, yet they are not one part of speech, as some affirm. When they lose their power as participles, being devoid of time, and so become adjectives, they denote a kind of habit ; as, *learned*, means a person possessed of a habitual quality. A *bragging* fellow, means a person, not actually bragging now, but only possessed of such a habit. When we say he is a *thinking* man, we mean not a person whose mind is in actual energy, but whose mind is possessed of a large portion of such a power or habit.

The verb *am* or *be*, joined with the active participle, which always ends in *ing*, expresses the CONTINUATION OF AN ACTION, and exhibits a beautiful variation in the inflection of our active verbs throughout all the times and modes ; as, I am burning, for I burn.—I was burning, for I burned.—I have been burning, for I have burned.—I had been burning, for I had burned.—I shall or will be burning, for I shall or will burn.—I may

may or can be burning, for I may or can burn.—I might, could, would, or should be burning, for I might, &c. burn.—I may have been burning, for I may have burned.—I might, could, would, or should have or had been burning, for I might, &c. have or had burned.—I shall have been burning, for I shall have burned.—Be thou burning, for burn thou.—To be burning, for to burn.—N. B. Wherever the active participle is, it denotes action.

The active participle is often used as a substantive; as, in the *beginning*; a good *understanding*; a faithful *saying*, &c. It is a substantive after or before the genitive singular; as, What think you of my *wife's spinning*?—Did you perceive my *horse's running*.

Verbs ending in *e* omit the *e* in the present participle; as, *love, loving*.—When a verb ends with a consonant, the consonant is doubled in the present participle: as, *put, putting; forget, forgetting; abet, abetting*, &c.

The past participle is changed into an adjective, by changing *ed* into *t*; as, *passed, past*, &c.

The *passive* participle after *have*, always denotes action; as, I *have* burned; I *have* taught; I *had* written; I *had* forsaken, &c. But if *been* comes between, it denotes suffering; as, I *have been* burned; I *had been* whipped, &c.

When a participle is used adjectively, the article is set before it; as, a *willing* horse,—a *scolding* wife,—a *carved* head, &c.

When it is put after simple verbs, it supplies the place of the unlimited mode; as, I *like walking*, i. e. *to walk*—I *hate trifling*, i. e. *to trifle*.—And after the prepositions *of, to, for, in*; as, *desirous of learning*, i. e. *to learn*; *accustomed to lying*, i. e. *to lie*; *grass fit for mowing*, i. e. *to mow*; *he delights in riding*, i. e. *to ride*.

It supplies the place of a noun, after the preposition *with*; as, *weary with walking*, i. e. with the exercise of walking; *blind with weeping*, i. e. with the action of weeping.

There is a particular corruption of the language which prevails in common discourse, and is too much authorised by some of the best writers, viz. by using the participle, instead of the past time of the verb; and past time, instead of the participle; as, *he begun*, for *he began*; *he run*, for *he ran*; *he drunk*, for *he drank*.

Rapt into future times the bard *begun*,
A second deluge learning thus *o'er-run*,
And the monks finish'd what the Goths *begun*.

The past time for the participle; as, *It was wrote*, for *it was written*; *I have drank*, for *I have drunk*; *borne*, for *borne*; *chose*, for *chosen*; *bid*, for *bidden*; *got*, for *gotten*, &c.

This nimble operator will *have stole* it.

Some philosophers *have mistook*.

Illustrious virtues, who by turns *have rose*.

Sometimes the present participle is used in a passive sense; as, *beholding*, for *beholden*; *wanting*, for *wanted*, &c. He did not think himself *beholding* to providence for the victory.—Nothing is *wanting* but application to make him a scholar.

The passive participle is sometimes used in an active sense; as, *I am much mistaken* if it be so. *I mistake*, or *I am mistaking*, means, *I misunderstand*; but, *I am mistaken*, means, *I am misunderstood*.

A D V E R B S.

That part of speech is very justly called *adverb*, as it is the natural appendage of verbs, and as it were, the verb's adjective: So that an adverb can no more subsist without its verb expressed or understood,

derstood, than a verb can subsist without a substantive.

By adverbs we express in one word, what must otherwise require two or more; as, he acted *wisely*, for he acted *with wisdom*;—*prudently*, for *with prudence*; he did it *here*, for he did it *in this place*;—*there*, for *in that place*;—*then*, for *at that time*;—*always*, for *at all times*.

CONJUNCTIONS.

Words, with respects to their different powers, are like *letters*, some of which are vowels, and have a complete sound of themselves, others are consonants, which have no express vocality, without the help of vowels: So some kinds of words, as verbs, nouns, pronouns, and adverbs, are of themselves expressive; others, as conjunctions, articles, and prepositions, are not expressive of themselves; but are only significant, when associated with something else.

Some authors affirm that conjunctions join not only sentences, but words, or single parts of speech, and *like tenses, numbers, &c.*—Others maintain, they only connect sentences, and illustrate their opinion thus: in the sentence, *Cæsar came, saw, and conquered*; the conjunction *and* does not join three single words, *viz.* *came, saw, and conquered*; but three sentences: *Cæsar came—Cæsar saw—and Cæsar conquered.* Also in the sentence, *Will you eat flesh, fish, or fowl?*—The connective *or*, does not couple the three words, *flesh, fish, and fowl*, but the three sentences,—*will you eat flesh, or will you eat fish, or will you eat fowl?* so that the two conjunctions do not connect three single words, but three simple sentences into one compound sentence.

The same words, taken in different views, are
both

both adverbs and conjunctions; as, *whether*—is an interrogative adverb, and a suspensive conjunction.

The conjunctions, *if*, and *though*, have sometimes a verb *plural* with a noun singular; as, though I *were* happy.

P R E P O S I T I O N S.

Many prepositions, by being used in different senses and positions become adverbs; but the rules given will distinguish them.

A preposition with a substantive, like an adverb, denotes the attribute of a verb; as, he came *in time*, i. e. he came *timely*;—he obtained it *upon demand*.

Many verbs take always the same preposition after them; as, to comply *with*; to differ *from*.

A D D I T I O N A L R E M A R K S, Or OBSERVATIONS *on the Propriety of* CON- STRUCTION.

As letters and syllables would serve to no purpose, unless properly combined into words, so words can convey no clear idea nor perfect meaning, till properly joined in sentences; as, *My diligence reward a as apple master the me an gave*. Here are words joined, but not with such propriety as to convey a proper idea, as the same words do when thus joined; *The master gave me an apple as a reward for my diligence*.

The words which connect sentences, are *conjunctions, comparative adverbs, or relative pronouns*. Ex. of *conjunctions*. John danced, *and* Mary sang. Will you

you walk, *or* will you ride?—It is *neither* hot *nor* cold. Ex. of *comparative adverbs*. As you behave to me, *so* will I to you. He reads better *than* I. Ex. of *relative pronouns*. This is the *sow which* (sow) I saw in the mire.—This is the man *who* bought the books.

As there can be no sentence without a verb, so there can be no verb without a substantive or person: as, The master reads. Boys should attend. For a verb denotes, 1. Either the action or motion of the person, the agent, or the thing moving; as, God rewards the virtuous.—God said, let there be light, and there was light.——Or, 2. The suffering of the substantive or person; as, Truants are despised: Diligence is praised.—Or, 3. The existence or being of the substantive; as, I am; men are. And as there can be no action without an agent; no passion without a patient; nor existence without something existing: so it is inconsistent with a verb to be without a substantive, or person expressed or understood.

The noun or pronoun that stand before the active verb, may be called the AGENT: what stands before the neuter, the SUBJECT; but the noun that follows the active verb, is called the OBJECT.

Though the common place of the nominative be before the verb, yet in several cases its position is changed—as, 1. Where a question is asked:—as, Where *is* John?—Who *says* grammar? Because the helping verbs ask questions, it is set after them—as, Does Polly sing? Will *he* read?—Shall *I* go? May *he* play, &c. When there are two helping verbs, the substantive is set between them—as, Should *I* have sent it? Could *he* have spoken? If there be three helping verbs, it is set after the first—as, Should *he* have been rewarded; Could *he* have been preserved? N. B. Asking
 I. questions

questions with a principal verb—as, *Teach I?*—*Burns he*, &c. are barbarisms, and carefully to be avoided.

2. Where the command is given—as, *Go thou*; *slay thou*; *hear ye*: But in this mode the substantive is often understood, and we say, *go*, *come*, *slay*, *hear*, &c.

3. When *there* and some other adverbs go before the verb, the substantive is set after it—as, *there* was a king in England, &c. i. e. a king was. *There* are men upon the globe, who, &c. i. e. men are.

4. When the substantive is particularly distinguished, we put *it* before the verb, and the substantive after the verb—as, *It* was *Peter* who killed the dog. *It* was *Mary* who said the lesson. *It* was *Henry* who spilt the ink.

5. The nominative is frequently set after the verb when none of the above cases happen—as, after the lightning came the *thunder*, then followed the *rain*.

Though the rule is to set the following state of a pronoun after the verb and preposition; yet the following state of *who* is commonly set before the verb—as, he is the man *whom* I saw yesterday, i. e. he is the man I saw *whom*.—And sometimes the preposition is put out of its natural place, and *whom* set before it—as, *whom* did you dine *with*? for, *with whom* did you dine? *Whom* shall I give this apple *to*? for, *to whom* shall I give this apple?

The last of these has no countenance from any rule in grammar: but the first pleads the authority of rule borrowed from the Latin, But if a nominative come between the relative and the verb, the relative shall be of that case which the verb following used to govern—as, this is the man *who* bought the horse. Here *who* is used, because no nominative comes between the relative

who

who and the verb *bought*. But in this sentence, this is the man *whom* the *horse* threw; the scholar will easily discern the nominative *horse* between the relative *whom* and the verb *threw*; and therefore must conclude that the following state must be used.—Sometimes the nominative in a question, comes between the helping verb and the principal verb—as, whom does *Peter* love? i. e. Peter loves whom? not Peter loves who? Whom did the *dog* bite, &c.

That is used improperly, for *who*, *whom*, and *which*—as, this is the man *that* (*who*) bought the horse.—He is the man *that* (*whom*) I met in the street.—‘This is the book *that* (*which*) cost me a crown.

Whose is the genitive of *who*, and signifies *of whom*. It is seldom used by writers in prose, but when it relates to persons—as, a man *whose* morals I reprove, i. e. the morals *of whom*: A woman *whose* virtue I admire, i. e. the virtue *of whom*: Yet our poets commonly use it for *of which*—as,

Of man’s first disobedience, and the fruit
Of that forbidden tree, *whose* mortal taste, &c.

MILTON.

Thy name affrights me, in *whose* sound is death,—
Those darts *whose* points make gods adore.

SHAKESPEARE.

Its in general is more elegant than *of it*.—as, his distemper returned with *its* usual violence.—Fire by *its* vehement heat—Thunder by *its* rumbling noise; are better than *of it*.—But *of it* is used after *whole* and *none*—as, the *whole of it*—*none of it*; and after partitive words—as, a *part of it*—*some of it*—*half of it*—*a third, fourth, fifth of it*. But after these words, *of it* is often left out—as, you shall have a *part*—*some*—*a third*, &c.

The nominative is often elegantly understood to its verb or verbs—as, Cæsar came, saw, and conquered.—God loves, protects, supports, and rewards the righteous; i. e. God loves, God protects, &c.—And the verb is often understood to its noun or nouns—as, he dreams of gibbets, halters, racks, whips, i. e. he dreams of gibbets, he dreams of halters, &c.

It is put before some verbs where the nominative is understood—as, *it* rains, *it* snows, *it* hails, i. e. rain, rains, or rain is, &c.

If the unlimited mode, or a sentence, be nominative to the verb, the unlimited mode or sentence is generally set after the other verb, and *it* is set before it—as, it is a mean spirited action to steal, i. e. to steal is a mean spirited action.

When two principal verbs come together, the latter is put in the unlimited mode—as, I love to study.—He learns to write.

I and *another* make *we* plural—*Thou* and *another*, is as much as *ye*.—*He*, *she*, or *it* and *another* make *they*.

The verb *am* in all its persons, numbers, and tenses has the leading state of a noun after it, and the nominative may change place and still retain the sense—as, he was the man, or the man was he. 'Those were they, or they were those.—'The Word was God, or God was the Word.

When a participle in *ing* comes between the verb and name, it must be in the following state—as, I am loving *him*.—And the unlimited mode of this verb has the following state—as, whom do ye think me *to be*.

When the verb or preposition is express or understood between the conjunction or adverb *than* and *as*, and the pronoun, the following state is after them—as. you have used him better than (you have used) *them*.—They have abused him as much

much as *me*.—He has given more to him than (*to*) *me*. It is not the adverb, but the verb or preposition that governs the noun in the following state.—The comparative adverbs *than* and *as*, have the leading state of a pronoun after them—as, I am heavier *than he*, i. e. than *he* is—He is as good *as she*, i. e. as *she* is.

Though in nature we think upon the substantive before the adjective, yet, in our language, the adjective is placed immediately before the substantive to which it belongs—as, a chaste woman, a sweet orange.—Except,

1. When a verb comes between the adjective and substantive—as, happy is the man, for the man is happy.—Just art thou, O God, and righteous are thy judgments.

2. Or when some other word depends upon the adjective—as, a man true to his trust.—A subject loyal to his prince.

3. The adjective is often transposed in poetry, for the greater harmony of the verse—as, hail bard divine.

4. When there are more adjectives than one joined together, or one adjective with its depending words, the adjective is generally placed after the noun—as, a prince both wise and valiant,—a prince exceeding, wise and valiant,—a prince skilful in political and military affairs.

When an adjective has a preposition before it, with the noun understood, it takes the nature of an adverb—as, in general, in particular,—in earnest,—of late,—from far,—i. e. generally, earnestly, &c.

The ordinal numbers, first, second, third, &c, are never put before plural nouns—we never say the first men, second women, third boys, &c.

Both is put before plural nouns—as, both men, both things, &c.

All put to a singular noun signifies the whole quantity—as, all the wine:—But when put to a plural, signifies the whole number—as, all the men, all the boys, &c.

Every is joined to a singular noun—as, every man, —every thing, &c.

Every is sometimes connected with the personal pronouns, in a manner that sounds harsh to an English ear—as, thou command'st my *every* thought, i. e. *all* my thoughts.—My *every* thought, my *every* hope is fix'd.

Much is added to a singular substantive, and denotes a great *quantity*—as, much wine, i. e. a great deal of wine.—*Many* is joined to plural substantives, and signifies a great *number*—as, many men, many things.—*Many a man, many a time, &c.* are particular modes of speech; but not grammatical.

More with a substantive singular, signifies a greater *quantity*—as, more wine. But when added to a plural, it denotes a greater *number*—as, more men.—So *must* with a singular, denotes the greatest *quantity*, with a plural the greatest *number*.

Each is joined only to singular nouns—as, each man, each thing.

Enough, the singular number, is joined only to nouns singular, and denote *quantity*—as, bread enough, &c.—But *enow* the plural of *enough* is joined only to nouns plural, and denotes *number*; as, men enow, books enow, &c.

The adverb *yes* is more genteel, as an answer, than *yea*, which is seldom used in common discourse.—In a careless, familiar, or merry way, in answer, we say *I*; as, *I, I* Sir, *I, I*; but to use *ay*, is accounted rude, especially to our betters.

No stands alone in an answer—as, will you go? No.—But *not* must always be joined to some other word—as, will you go? He will *not* go.—*No* is im-

improperly used instead of *not*—as, I will stay whether he will or *no*—*No* is used as an adjective before a substantive for *none*—as, *no* man, *no* woman, *no* boy in the school, &c.

Nay is used emphatically and elegantly to correct an error in ourselves or others ; as, he sings as well as you, *nay*, better.

Two negatives, or two adverbs of denying, make an affirmation in our language—as, I *cannot* eat *none*, I *cannot* dance *none* ; is as much as to say, I *can* eat some, I *can* dance some.

Whether, *either*, *neither*, *not*, relate to two persons or things. *Whether* and *either* require *or* to follow them in a sentence—as, *Whether* you *or* I write ; —*either* you *or* I must write. *Neither* requires *nor*—as, I have *neither* seen *nor* heard of him since. But if *not* be first in the sentence, *neither*, but more elegantly *nor*, follows—as, I have *not* tasted wine to day, *nor* (*neither*) have I seen any. *Nor* is often used in poetry for *neither*—as,

I *nor* love myself *nor* thee.

Or is frequently used for *either*, but very improperly.

Never is often used very absurdly for *ever*—as, If I should offer him *never* so much he would not comply.—He will accomplish it though it were *never* so difficult.

The prepositions *from*, *for*, *to*, are often understood—as, He was banished (*from*) England.—I have bought (*for*) my brother a book. *To* is left out in such expressions as, like me,—give me,—tell me,—near me, send me,—bring me, i. e. like *to* me,—give *to* me,—tell *to* me, &c. Also, after the helping verbs can, let, &c. and before the unlimited mode.

Conjunctions connect like states of the pronouns—as, He accuses him, and her, and me ;
not

not, he accuses him, and she, and I.—It was I, he, and she; not I, him, *and* her.

The adverb *by*, is generally set after the verb of which it expresses the manner—as, Alexander fought *valiantly*. But it is set before adjectives and passive participles—as, John is *vastly* good. He was *greatly* admired. *Not* is set after the verb; the other adverbs are placed either before or after.

Conjunctions which connect sentences, are always placed betwixt the two prepositions or sentences they unite.

The prepositions which shew the various states, relations, and references of one part of speech to another, are naturally set betwixt the words whose relation and dependence each is to express—as, A consciousness *of* worth, a nobleness and elevation *of* mind, joined *with* a fineness of constitution, give lustre and dignity *to* the aspect, and make the soul as it were, shine *through* the body.

By the prepositions we express the cause, the instrument by which, wherewith, or the manner how a thing is done—as, The beams of the sun with incredible speed pass *from* heaven *through* the air *to* the earth, endowed *with* light and heat, *by* (*with through*) which they comfort us, and quicken the plants which God has provided *for* us, and given *to* us, *for* our use and his glory.

Many words are sometimes used as adjectives, sometimes as adverbs, and sometimes as substantives.

MORE *things may be learned from reading than conversation.*

MORE is an adjective joined with things.

MORE an adverb—*John is MORE diligent than James.*

LITTLE an adjective.—*LITTLE things are often of great consequence.*

LITTLE an adverb.—*LITTLE think the gay, &c.*
The

The same way may *less, least, most, &c.* be used.

TO DAY's lesson is more difficult than YESTER-DAY's, but TO-MORROW's will be more so than either.
 —Here *to-day, yesterday, and to-morrow,* are substantives, but they are adverbs in the following sentence.

She came here YESTERDAY, she sets out again TO DAY, and will return TO-MORROW.

MUCH a substantive.—*Where MUCH is given MUCH is required.*

MUCH an adj.—*MUCH money has been spent.*

MUCH an adv.—*It is MUCH more blessed to give than to receive.*

REMARKS ON PERSPICUITY, and the Causes of the want of it in SENTENCES.

The chief faults that militate against PERSPICUITY proceed from BARBARISM, SOLECISM, and IMPROPRIETY.—The *first* is committed when the words used are not English. The *second* when the construction is not agreeable to the rules given in the former parts of this book. The *third* shall be the subject of some remarks, under the following heads :

IMPROPRIETY.—DEFECT in Construing.—AMBIGUITY in Expression.—TAUTOLOGY.—PLEONISM.—IMPROPER CONNECTION, or Separation of Words or part of a Sentence.—BAD ARRANGEMENT of the Subjects of a Discourse :—and an unnatural NARRATION of the Modes of Action.

1. IMPROPRIETY.

When different meanings are assigned to the same words, which are twofold.

1. When the same word in the same sentence is used in different senses. Example:—That he should be in earnest, it is hard to conceive, since reasons of doubt which he might have in this case; would have been reasons of doubt in the case of other men, who may give MORE, but cannot give MORE evident signs of thought than their fellow-creatures. This error is equally against perspicuity and eloquence. To make it clear, should be:—"who may give *more numerous*, but cannot give *more evident* signs: Or thus;—who may give *more*, but cannot give *clearer* signs."

2. When the meaning in which any word or phrase is used, is not that which good sense has assigned to it. Exam.—The CONSCIENCE of approving one's self a benefactor to mankind is the noblest recompence for being so. Here *conscience* is put for *consciousness*:—the former denotes the faculty, the latter a particular exertion.

It would be an endless task to mention all the improprieties of this sort that have come into sentences: but the following observations will serve to prevent the most common of them.

Both is only used when *two* distinct substantives are treated of—as, *both she and he* were there.—So also are *each*, *either*, *neither*, and *whether*:—But *all*, *any*, *every*, *none*, and *which*, are used when the discourse is of several.

AGO and SINCE are frequently used together, but always improperly; the latter ought to be set by itself; instead of, It is three years *ago since* my father died,—say,—It is three years *since* my father died.

Some

Some words have their correspondent words belonging to them in the subsequent member of the sentence. See conjunctions, page 57.

Many writers put adjectives for adverbs; but no verbs, except *am*, and verbs of *naming* and *gesture*, take an adjective after them in the same manner they do an adverb—as, His performance was *agreeable* to his promise,—is good sense, because the adjective *agreeable* agrees with performance. But, —he performed *agreeable* to his promise,—is improper, because *agreeable* has no substantive to which it can agree:—It ought to be *agreeably*, an adverb.

HE and SHE are frequently put for *one*—as, Unless *one* take care, *he* will be wronged; instead of, —Unless *one* take care, *one* will be wronged. You and THOU are often used when speaking to the same person—as, Will *you*, *thou* dear unhappy woman! Though such improprieties are glaring, yet many good writers commit them. On no account ought we to use two different pronouns when speaking to, or of the same person.

An active verb is improperly coupled with a passive one—as, The effects of it *are* not better explained by Leonard da Vinci, than Plato *has* done in his dialogue of the sophist. It ought to be, —The effects of it *are* not better explained by Leonard da Vinci, than they *are* by Plato, &c.

The termination *ed*, when the sound will bear it, may be contracted into *'d*; *won't* put for *will not*; *I'll* for *I will*; *tho'* for *though*; *ne'er* for *never*; *'t* for *the*; and *'tis* for *it is*. The last is frequently, but very improperly, written *its*—as, *Its* finished; it should be, *'Tis* finished, or *it is* finished.

A sentence is sometimes obscured by the omission of a word necessary to grammatical construction; and it is necessary to supply a word or more
to

to make proper construction—as, I value it not a farthing; i. e. at the price of a farthing. The omission is called an Ellipsis. See page 86.

2. DEFECT.

1. A sentence may be defective from an affectation of conciseness—as, He is inspired with a true *sense of that function*, when chosen from a regard to the interests of piety and virtue.—*Sense*, in this sentence, denotes an inward feeling which some sentiment makes on the mind; but *function* cannot be a sentiment expressed or felt.—It should have been—He is inspired with a true *sense of the dignity, or importance of that function*, when chosen, &c.

2. From a rapidity of thought, when some word, or part of a sentence necessary to be known, is wholly omitted.

3. When reference is made to a part of a verb in a former clause, which will not supply the defect, but some other part not produced—as, I shall do all I can to persuade others *to take* the same measures for their cure which I *have*.—The end of the sentence refers to the verb *take*, but *take* will not supply the sense, but *taken*; therefore this participle *taken* should have been added.

3. AMBIGUITY.

A sentence may be ambiguous from various causes.

1. When a pronoun is so circumstanced as to admit of two different antecedents—as, Solomon the son of David, *who* built the temple, was the richest monarch that ever reigned over the people of God.—Solomon the son of David, *who* was persecuted

secuted by Saul, was the richest monarch.—The first should have been, Solomon the son of David, and the builder of the temple was, &c. The second, Solomon, whose father David was persecuted by Saul, was, &c.

2. When an adjective is not joined with its substantive—as, God heapeth favours on his servants, ever *liberal* and *faithful*.—Is it God or his servants that are liberal and faithful?—If the former, say, God, ever liberal and faithful, heapeth, &c.—If the latter, say, God heapeth favours on his liberal and faithful servants. But, if it be God who is liberal, and his servants that are faithful, say, —God, ever liberal, heapeth favours on his faithful servants.

3. When both the nominative case and accusative are put before the verb—as, And thus the son the fervent fire addrest,—Whether did the son or the father speak?—If the son, say, and thus the son his fervent fire addrest.—If the father, and thus his son the fervent fire addrest.

5. When an expression is so situated, that it may be construed with more or less of another expression *that* precedes it—as, I will spend an *hundred or two pounds* rather than be enslaved.—Better thus,——I will spend one or two hundred pounds;—or, I will spend one hundred pounds or two.

5. When a clause is so situated, that it may be construed with different members of the sentence, and so exhibit different meanings—as, It hath not a word but what the author religiously thinks *in it*. Better thus, it has not a word *in it*, but what the author religiously thinks. The eagle killed the hen, and eat her in *her own* nest. He sent him to kill *his own* father.——Was the nest the eagle's or the hen's?—Was it *his father* that gave the order, or *his* that was to execute it?—The

disciples of Christ, whom we imitate. Is it Christ or his disciples, whom we imitate?—He was taking a view, from a window of the cathedral in Litchfield, where a party of the loyalists had fortified themselves.—Was it in the town or cathedral that they were fortified?

6. When a clause is so situated, that one is at a loss to know whether it ought to be connected with the preceding or following words—as, As it is necessary to have the head clear as well as the complexion, *to be perfect in this part of learning*, I rarely mingle with the men, but frequent the tea-tables of the ladies.—It is difficult to know whether the middle clause is to be connected with what goes before, or what follows it.—If the former, say, As to be perfect in this part of learning, it is necessary to have the head clear as well as the complexion, I rarely mingle, &c.—If the latter, As it is necessary to have the head clear as well as the complexion, I rarely mingle with the men, but to be perfect in this part of learning, &c. See Arrangement, article eight.

7. When the period begins with a substantive, which at first seems to be in the nominative case, but afterwards is found to be in the accusative—as, *Emotions* peculiarly connected with fine arts I propose to handle in several chapters.—Rather thus, —*Emotions* more peculiarly connected with the fine arts, are proposed to be handled, &c.

8. When different names are given to the same object, mentioned oftener than once in the same period—as, And instead of reclaiming the *natives* from their uncultivated manners, they were gradually assimilated to the ancient *inhabitants*, and degenerated from the customs of their own nation. —*Inhabitants* here seems to be different from the *natives*; but they are only different names to the same object.—More properly thus,—And degenerating

rating from the customs of their own nation, they were gradually assimilated to the natives, instead of reclaiming them from their uncultivated manners.

4. TAUTOLOGY.

Tautology, is an unnecessary repetition of the same word ; a repetition of the same sense in different words ; or, a repetition of any thing, as the cause, condition, or consequence of itself—as,

The dawn is overcast—the morning lowers,
And heavily in clouds brings on the day.

Here the same thought is thrice repeated in different words.

5. PLEONISM.

Pleonism, is when there are one or more words in a sentence that add nothing to the sense—as, 'They returned *back again* to the *same* city from whence they came *forth*.—Should be,—they returned to the city from whence they came.

6. CONNECTION.

1. Words expressive of ideas that have no natural relation to one another, ought not to be connected in the same period—as,

———The *fiend* look'd up and knew
His mounted scale aloft ; nor more, but fled
Mourning, and with him *fled* the *shades of night*.

The flying or retiring of a person, has no natural connection with the succession of day to night.

2. A common regimen ought not to be assigned to words whose manner of construing is different—as, Will it be urged, that the four gospels are

as old, or even *elder* than tradition?—*As old*, and *elder*, cannot have a common regimen; the one must be followed by *as*, the other by *than*.—Properly, as old as tradition or even older (than tradition understood) This dedication may serve for almost any book that *has, is, or should be published*. *Has*, here being a part of a complex tense, means nothing without the rest of the tense; but the rest of the tense is not in the sentence.—We cannot say, any book that *has published*, nor, that *has be published*. Properly it should be,—that *has been, or shall be published*.—The word *is* should be expunged, as it adds nothing to the sense.

3. Two members of a sentiment connected by their relation to the same action, should be construed in the same manner. Instead of,—He did not mention Leonora, nor that her father was dead: we say, he did not mention Leonora, nor her father's death.

7. SEPARATION.

Different thoughts ought to be separated in the expression by placing them in different sentences. An Impropriety,—Behold, thou art fair, my beloved, yea pleasant; also our bed is green. The colour of the bed has no natural connection with the qualities of the beloved object.

8. ARRANGEMENT.

1. With respect to the proper disposition of words in a sentence, no rule holds more general than,—That the nominative is first, the verb second, and the accusative, (if any active verb is used) third; yet this order, for the vivacity of expression, is often inverted—as, great is Diana of the Ephesians. The grammatical order, Diana of the Ephesians is great, would destroy the ardour of the
ex-

expression. Whatever most strongly fixes the attention, or operates on the passions of the speaker, should lead the sentences ; as for example,

<i>Vivacity of expressions.</i>	<i>Grammatical order of words.</i>
<i>Not</i> every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven.	Every one that saith unto me, Lord, Lord, shall not enter into the kingdom of heaven.
<i>Silver</i> and <i>gold</i> have I none, but such as I have, give I to thee.	I have no gold and silver, but I give thee that which I have.
<i>Though</i> I tell you what I am, ye will not believe me,	Ye will not believe me, though I tell you what I am.

2. The meaning of the author is often obscured by a bad arrangement of the words—as, and they said, who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great. The greatness of the stone occasioned their fear; but could be no reason of its being rolled away. Put the words,—*for it was very great*,—after the word *sepulchre*, and all will be plain. It contained a warrant for conducting me and my retinue to *Straldragdub*, or *Strildrogdrib*, for it is pronounced both ways, as near as I can remember, *by a party of ten horse*. The words,—*by a party of ten horse*,—must be construed with the participle *conducting*, but they are so far from this word, and so near the verb *pronounced*, that at first sight they suggest a meaning truly laughable.

3. An adverb or any specifying particle, must be set close, or near to the word which it modifies

or affects : because its propriety and force depend upon its position—as,

Her body shaded with a slight cymar,
Her bosom to the view was *only* bare.

The position of the word *only* altered.

Her body shaded with a slight cymar,
Her bosom *only* to the sight was bare.

According to the *first* order, her bosom was bare *only* to the view, not to the touch, &c. In the *second*, her *bosom only* was bare, and the other parts concealed or covered.

4. A circumstance should never be placed betwixt two capital members of a sentence, but betwixt the parts of that member to which it belongs, or separated from the other member by some words that will confine it to its own member—as, A woman seldom asks advice before she has bought the wedding cloaths. When she has made her own choice, *for form's sake*, she sends a conge d'elire to her friends. Whether does she make her own choice *for form's sake*, or *for form's sake* sends conge d'elire to her friends? If the former, should be,—When, for form's sake, she has made her own choice, she sends, &c. If the latter, say When she has made her own choice, she, for form's sake, sends, &c.

5. Words expressing things connected in thought, should be placed as near together as possible—as, For as no mortal author, *in the ordinary fate and vicissitude of things*, knows to what use his works may some time or other be applied.—It would be better thus.—For as, in the ordinary fate and vicissitude of things, no mortal author knows to what use, &c.

6. Two or more circumstances in a period must not be arranged together, but interspersed among the
the

the capital parts of the sentence—as, It is likewise urged that there are, *by computation, in this kingdom*, above 10,000 parsons, whose revenues, added to those of my lords the bishops, would suffice to maintain, &c. Better thus,—it is likewise urged that, in this kingdom there are, by computation, about 10,000 parsons, whose revenues, &c.

7. A circumstance ought, if possible, to be placed at or near the beginning of a period, but never at the close; because the mind, after being engaged with the principal subject, attends with reluctance to a circumstance—as, And Philip the Fourth was obliged, at last, to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe, *in the Pyrenean treaty*. This sentence is very different when we say,—And Philip the fourth was at last obliged, in the Pyrenean treaty, to conclude a peace, on terms repugnant to his own inclination, &c.

8. The principal subject, unless the sense be thereby obscured, should be placed last in, or at the close of the period—as, The emperor was so intent on the establishment of his absolute power in Hungary, *that he exposed the empire*, doubly to desolation and ruin, for the sake of it. Better thus,—The emperor was so intent on the establishment of his absolute power in Hungary, that, for the sake of it, he exposed the empire, &c.

9. NARRATION.

1. The only general rule that can be given in this case is, to relate all the circumstances of an action in their natural order, to observe a due proportion of time and place; and not indiscriminately to change from tense to tense, from
number

number to number, from person to person, from subject to subject, from person to subject, within the bounds of the same period, or where the narration is uniformly the same; for this is to destroy the unity of the period, and render the meaning obscure and unintelligible.

2. When things are compared, the objects are either similar or dissimilar to one another; it is therefore necessary to preserve a resemblance in the members of the periods expressing them, both as to their construction and length.

A few examples of deviation from these rules will make them plain.

Example 1. He is sensible how much he *has* transgressed the law of God, how very far he *is* departed from the purity and holiness of the divine nature. It should have been, *has* departed, in the same tense as *has* transgressed.

Ex. 2. He spoke, and *bid* the welcome table spread,

And talk'd of virtue, till the time of bed.
It should be *bade*, connected with *spoke* by the conjunction *and*.

Ex. 3. The court of Rome gladly *laid* hold on all the opportunities which the imprudence, weakness, or necessities of princes *afford* it, to extend its authority. Here it ought to be *afforded*, in the same tense with *laid* hold.

Ex. 4. All the precautions of prudence, moderation, and condescension, which Euменes employed, were incapable of mollifying the hearts of those barbarians, and extinguish their jealousy; and he must have renounced his merit and virtue which occasioned it, to have been capable of appealing them. Here is a confusion introduced into this period, by changing from one subject to another. It would be better thus,—Were incapable of mollifying the hearts of these barbarians, and of extinguishing

quenching their jealousy ; and to have been capable of extinguishing it, he must have renounced his merit and virtue which occasioned it.

Ex. 5. The Sultan being dangerously wounded, they carried him to his tent ; and upon hearing of the defeat of his troops, they put him into a litter, which transported him to a place of safety, at the distance of about fifteen leagues. The disorder of this narration may be rectified thus,—The Sultan being dangerously wounded, was carried to his tent, and, upon hearing of the defeat of his troops, put into a litter, and transported to a place of safety, at the distance of about fifteen leagues.

Ex. 6. The case is the same in our sufferings ; and what we are *losers* on the one hand, we gain on the other. Rather, What we *lose* on the one hand, we gain on the other.

Ex. 7. As to be perfectly just, is an attribute in the *divine nature* ; to be so to the utmost of our abilities, is the glory of a *man*. Better thus,—the glory of the *human nature*, &c.

Ex. 8. Were animals endowed with reason to as great a degree as *man*, their buildings would be as different as *ours*. More properly thus, Were animals endowed with reason to as great a degree as *man*, their buildings would be as different as *his*. Or thus, were animals endowed with reason to as great a degree as *we are*, their buildings would be as different as *ours*.

A Short EXPLANATION of TERMS *used in*
this GRAMMAR.

GRAMMAR, signifies the art of speaking or writing any language rightly.

Vowels, are letters which have a sound of themselves.

Consonants, letters sounded only with vowels.

Diphthongs, two vowels joined into one syllable.

Triphthongs, three vowels joined into one syllable.

ARTICLES, words set before nouns to limit their signification.

SUBSTANTIVE or *noun*, signifies the name of any thing.

Gender, the distinction of sex.

Masculine, belongs to males—is known by *he*.

Feminine, belongs to females—known by *she*.

Neuter, belongs to neither—known by *it*.

Number, the distinction of one from two or more.

Singular, one single thing only.

Plural, more things than one.

Cases, the variation of nouns.

Nominative, the case that names the noun.

Genitive or *Possessive*, denotes possession or property.

Accusative, rather *causative* or *objective*, signifies accused, rather caused, and is the object operated on by the verb.

Leading State, the noun that goes before the verb.

Following State, the noun that follows the verb.

PRONOUNS, words put in the place of nouns.

Personal, belonging to persons or things.

Relative, having a relation to another.

Demonstrative, shewing or pointing out.

Interrogative, asking a question.

Possessive, possession or a right to possess.

ADJECTIVES, property or quality of a substantive.

Comparison,

Comparison, comparative qualities of things.

Positive, the quality of a thing without excess.

Comparative, a higher or lower degree of the quality.

Superlative, the highest or lowest degree of the quality.

VERB, the word, or essential part of a sentence.

Affirmation, affirming the being, doing, or suffering of the thing.

Active, a subject acting upon an object.

Passive, an object acted upon by a subject.

Neuter, the state a subject is in without acting or suffering.

Transitive, the cause acting without itself.

Intransitive, the action contained in the cause.

Regular, according to rule.

Irregular, not according to rule.

Defective, verbs wanting some modes, times, or persons.

Invariable, verbs confined to one tense; as, *must*.

Declinable, when a noun or verb has variations.

Deflection, turning aside from the proper course.

Mode, the form or manner of a verb.

Affirmative, or *Declarative*, shews or tells the action.

Conditional, when the action is doubtful or only possible.

Commanding, when the action is bidden or commanded.

Unlimited, not confined to number or person.

Times or *Tenses*, the times of the action or suffering.

Present, the time that now is.

Imperfect, the action past but unfinished.

Perfect, the action past and finished.

Pluperfect, the action finished some time ago.

Future, the action or suffering to come.

PARTICIPLES, words partaking of other parts.

ADVERB, a word joined to a verb.

CONJUNCTION, joined together.

Connective Conj. such as continue the sense.

Disjunctive Conj. such as disjoin the sense.

PREPOSITION, placing before words.

INTERJECTION, a word cast into a sentence.

Primitive, words not derived from other words.

Derivative, words derived from other words.

Ellipsis or *Suppression*, leaving out a word or words in a sentence.

Antecedent, what goes before.

Locality, the power of utterance.

PART

PART THIRD

OF THE EASY

ENGLISH GRAMMAR,

FOR THE

USE OF SCHOOLS;

CONTAINING

EXERCISES OF BAD ENGLISH,

IN TWO PARTS:

PART I.

Suited to the particular Parts of Speech, and all
the Rules of Construction.

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Contains a large Collection of Promiscuous Exercises,
in Prose and Verse.

L O N D O N:

PRINTED FOR B. LAW, AVE-MARIA-LANE; AND
W. PHORSON, BERWICK.

1793.

THE following EXERCISES are calculated to promote an easy and perfect knowledge of the English Language. The plan is new ; but it has been proved by practice, and therefore must answer the desirable end, if properly used. The Exercises on the particular parts of speech, tenses of verbs, and the rules of construction, are confined to such parts as their titles express. They all need correcting, a few excepted, to fix the scholar's attention. They are frequently to be rectified by the NOTES, to render the use and importance of them the more necessary. The correction of the PROMISCUOUS EXERCISES requires the knowledge of what is contained in both the First and Second parts of the Book, which will make it necessary to read and consider them with attention. If this is properly done, and the Exercises readily corrected, either by PARSING or WRITING, the Scholar may be judged to have obtained such a knowledge of the Language as will be highly useful and ornamental to him in life.

I commonly chuse such sentences as are in the Exercises for the subject of daily PARSING as well as for WRITING by way of Exercise, which tends to facilitate the perfect knowledge of the whole : But every Master may choole what method he thinks most convenient for himself, and the instruction of his pupils.

'The sun upon the calmest sea,
 Appears not half so bright as thee.
 For thou art a girl as much brighter than her,
 As he was a poet sublimer than me.
 Should me be left, and thee be lost, the sea,
 'That bury'd she me lov'd, should bury I.

THIS and THAT, THESE and THOSE.

I have drunk no malt liquors this six years.—
 Within this three miles you may see him.—Those
 man cannot live happily which does not live ho-
 nestly.—It is better to fall among crows than flat-
 terers, for this only devour the dead, that the liv-
 ing.—Wealth and poverty are both temptation,
 these tends to excite pride, those discontentment.

MINE and THINE.

The devil himself could not pronounce a title
 more hateful to mine ears.—And mine ears shall
 behold and not another.—Thou hast beset me be-
 hind and before, and laid thine hand upon me.
 And thine enemies take thy name in vain.

WHO, WHOM, WHICH, and WHOSE.

He which commands herself command the whole
 world.—She which is more careful to adorn his
 body with fine cloaths, than her mind with good
 qualities, shews both his pride and ignorance. Fear
 is the shield of virtue, who should never be laid
 down.—Our father which art in heaven.—Among
 those which shared his confidence, she was often
 seen to sigh.

The tower who followed on the fallen crew,
 Whelm'd o'er their heads, and bury'd who it flew.

But

The leaves of a profession will avail nothing without the fruits of holiness.

Three pennys a day come to four pounds eleven shillings and three pennys a year.

Then flew one of the seraphims unto me, having a live coal in his hand.

—— With gold cherubims is fretted.

Fruitless our hopes, though pious our assaies.

Your's to preserve a friend, and mine to praise.

GENITIVE CASE.

Write the genitive or possessive case of king, eagle, Peter, Ann, Charles, children, Moses, righteousness.

The father vices often redound upon the son.—
A mans manners commonly shape his fortune.—
Learning is the rich man ornament, and the poor's man riches.—The misers god is his money.—The girl her book is torn to pieces.—The lady her modesty is preserved.

Where is this mankind now ? who lives to age.

Fir to be made Methusalem his page ?

The main consents were had, and here we'll stay.

To see our widower his second marriage day.

NOMINATIVE or LEADING, and ACCUSATIVE or FOLLOWING STATE.

Her of whom the ancients seemed to prophesy when they called virtue by the name of she. You are they which justify yourselves.—It is not me you are in love with.—It cannot be me.—Some said it is him, others said it is like he, but he said I am him.—He has affronted I, and I have forgiven he.

Thus having past the night in fruitless pain,

Me to my longing friends returned again.

The

C E N D E R.

Write down the feminine gender of the following nouns, boy, bachelor, buck, bull, bullock, dog, friar, horse, king, poet, wizard, flag, son, gander, boar.

Tell me, tell me, what kind of a thing is wit, thou who master art of her.

Every one pities the king's daughter, who was left executor, and had not wherewithal to pay the king's debts.

Mrs. Siddons is a capital actor, and deserves the honours he hath acquired.

The sun is the grand luminary, it rejoiceth as a giant to run his course.

The earth is the mother of man, it brings forth food.

He's a very good cow.

She's a very good boar cat.

Emperor of this fair world transplendent Eve.

The lusty bull ranges thro' all the field,
And from the herd singling her female out,
Enjoys him, and abandons him at will.

———What lady is that?

The heir of Alonzon, Rosaline her name.

NUMBER, *and the formation of Plurals.*

Write the plural number of book, fox, half, staff, tooth, sow, ox, penny, foot, brother, radius, genius, beau, erratum, phenomenon, cherub, seraph, London, earth, patience, malice.

Write the singular number of men, mice, dice, arcana, magii, vortices, annals, athes, gold, silver, charity, sheep.

How curious are some of the London cries?

God's tender mercys are over all his works.

The

P A R T I.

EXERCISES *of* FALSE ENGLISH, *upon the* *different* PARTS *of* SPEECH, *and* RULES *of* CON- STRUCTION.

A R-T I C L E S.

TO attempt to recommend ourselves by the
behaviour foreign to our character, is vain
and ridiculous.

A eloquent speaker rouses the mind to attention.

A honest dealer will always be esteemed.

He was a easy companion, and an faithful friend.

To confer power upon a mischievous, or favour
on a undeserving person, is the misapplication of
benevolence.

A apron and an handkerchief curiously wrought,
were sent as the present to an lady in town.

An horse, an horse, my kingdom for an horse.

It is natural to an man to mistake.

Beware of drunkenness; it impairs an under-
standing, wastes an estate, banishes a reputation,
consumes the body, and render the man of a
brightest parts, a common jest of a meanest clown.

A honest man's a noblest work of God.

Who breaks a butterfly upon a wheel.

And the form of a fourth was like the Son of
God.

Butter is dear at tenpence the pound.

For harbour at the thousand doors they knock'd;
Not one of all a thousand but was lock'd.

But the dire fiend that fatal arrow guides,
 Who pierc'd his bowels thro' his panting sides.
 Let not thy course to that ill coast be bent,
 Who fronts from far th' Epirian continent.
 The question whose solution I require,
 Is, what the sex of women most desire.
 Of man's first disobedience, and the fruit
 Of that forbidden tree, whose mortal taste
 Brought death into the world, and all our woe.
 Those darts whose points make gods adore
 His might, and deprecate his power.

COMPARATIVE *and* SUPERLATIVE DEGREE.

Silver is more finer than tin.—The most finest gold is not to be compared to wisdom.—James is pruder than Thomas.—She is the virtuousst woman of my acquaintance.—Death is the shock- ingst thing.—She is the beautifulest of her sex.—Nothing is more lovelier than virtue.—What is desirabler than wisdom?—What excellenter than truth?—Nothing is more better and pleasanter than truth.—Nothing is more sweeter than liberty.—He sometimes derived admission from the chiefst officers of the army.

—Stood on the extreamest verge of the swift brook,
 Augmenting it with tears.

That pleasure is the chiefst good,
 Attend to what a lesser muse indites.

The mountains and higher parts of the earth,
 grow lesser and lesser from age to age.

Chang'd to a worser shape thou can'st not be.
 And his more braver daughter could controul
 thee.

After the most strictest sect of our religion, I
 lived a Pharisee.

Every

Every man pants after the most highest eminence within his view.

Harbour craftier and more corrupter ends,
Than twenty sickly ducking observants.

V E R B S.

Affirmative Mode, PRESENT TENSE.

I dances—thou sings—he play—we runs—ye laughs—they eats—we read—we was read—ye have read—the master did read—the child cried—the master teach—the boy did play—I have done.

IMPERFECT.

I lovest—thou reigned—they servedst——thou does run—he do write—the horse lean—we have gone—I will write—it shall be written—we have loved—we have slept—he goes to dance—I finish.

PERFECT.

I didst love—thou didst come—he didst like—the master walks alone——the master has walked long—they had spoken—we have written—he is cold—the weather was fine—we shall be done.

PLUPERFECT.

I was ending—thou was eating—he were playing—they were laughing—a letter was written by me—I have bought the book—thou had written—grammar was taught by the master—the boys were playing.

FUTURE.

Thou will play—letters have been written by me—you wilt go before us—the years passeth away—he wilt not come—I had sent the books——ye wilt blame the master—the master is not to blame.

Conditional Mode, PRESENT SIMPLE.

If I am wise—if thou be good—if he is loved—
though we are sitting—lest ye are hurt—although
they are mad—if thou dost go—if the book is
written—lest we are slain—if the soldiers are
marched—thou art.

PRESENT COMPOUND.

Thou write a letter—thou can write a letter—I
mayest learn—he is writing a letter—except thou
can learn—John mayest believe—you are indulged
—if thou canst come I can slay—they are near at
hand.

IMPERFECT.

I couldst send—thou could prevail—ye would
write letters—the queen should follow the king—
they may have been written—the king should have
had gone to Richmond—I have heard him preach.

PERFECT.

I mayest have loved—thou may have declined
—I may had written—the master may write—thou
may have gone—they have eaten—I am drinking
—thou hast been learning—they may come—we
might have sent.

PLUPERFECT.

I might have had obtained—thou might have
had seen—I shouldst have had charged—thou
should have had been received—ye should have
wrote the letter—letters would have been wrote
by thee—thou should have dined with him.

FUTURE.

I shall have fortified—thou shall have asked—
the scholar shall have wrote the letter—thou shall
have

have been converted—I couldst have had been feared—thou wilt have been verified—I will have been taught.

A D V E R B S.

My son can transact the affair whether I be present or no—He says he will carry off the goods whether I will or no—there is not a more diligent boy than him, nor a more modest girl than her—He is taller than me, but I am stronger than him.—He buys more goods of him than of I.—He sent the news sooner to him than I.—He loves him better than I.

C O N J U N C T I O N S.

I have not spoken with him to-day, or have I seen him.—Thou shalt not covet thy neighbour's house, nor his wife, &c.—In how many kingdoms of the world, has the crusading sword of the misguided saint errant, spared neither age, or merit, or sex, or condition?—Solid peace and contentment consist neither in beauty or riches, but in the favour of God.

P R E P O S I T I O N S.

Why should John sit above I?—After who is the king of Israel come out—What says Lord Warwick?—Shall we after they? After they! Nay before they if we can.—Through I you may desire something of he.—Rebuke without passion; but at the same time, with soft words and strong arguments; lest he whom ye reprove, see a fault in thou, while you are endeavouring to correct one in he.—Folly is joy to a fool, and to he that is void of understanding.—The reciprocations of love and friendship between he and I, have been many and sincere; yet they thought to have set him

him at variance with I ; but we were not imposed upon by they.—Of all sorts of injury that is the most intolerable which is done to we, under the mask of kindness and pretended good will.

EXERCISES *for the* RULES *of* CONCORD *and* GOVERNMENT.

R U L E I.

I *loves* study.—James *does* not.—Thou is play-
ing.—We is writing.—I have said my lesson.—
He art repeating his.—We hath done.—A wicked
son are a reproach to his father.—Fortune favour
the brave.—Pains endures long.—Pleasure are
short.—I is going to London, and I is to stay a
week.—I is quite tired, and thou is full of spirits.
—John and Peter are not gone to sea.—'T'wenty
scholars is gone out.—John do not mind his book.
—You and I was at church yesterday.—Horses is
useful creatures, thy carries men on journies, and
obeys the reign.—A generous horse should be sel-
dom spurred.—A soft answer turn away wrath.
—Abuse of mercies ripen us for judgment.—Alms
given with ostentation discovers pride.—A clear
conscience need no excuse, and fearest no accusa-
tion.—Before thou attempts consider whether thou
can perform.—Custom in infancy becomes nature
in old age.—Children requires instruction as well
as provision.—'T'o study diligently, and behave
genteelly is commendable.—Correction betimes
prevent many crimes.—Delights, like physicians,
leaves us when dying.—Frequent commission of
sin harden men in it.—He who forgetteth God in
his mirth, or himself in his anger, do both to his
O own

own destruction.—Follies past be sooner remembered than redressed.—Few sailors perform what they vows in a storm.—Intemperance kill more than the sword.—Honours graces wise men, and makes fools notorious.—He never wanteth comfort who have content.—The greatest conquest you can make, are to overcome thyself.—Imaginary dangers often surprizes us more than real ones.—Knowledge puff up some men, and humble others.—Learn by others vices, how filthy your own is.—What is called little sins commonly leads into great evils.—Long seem that delay, which keep our joys away.—No thanks is due to delayed kindness.—There remains three things more to be considered.—Three of them was taken into custody.—Six thousand was lost in the earthquake.—As to the public, they was very discontent.—There is not the least hopes of recovery.—The number of our days are with thee.

Who is thou, O man, that presumes on thy own wisdom? Or why does thou vaunt thyself on thine own acquirements? Does thou forget, O man, that thy station on earth are appointed by the wisdom of the eternal? who knowest thy heart, who seest the vanity of all thy wishes; and who often in mercy deniest thy requests.—The uneasiness thou feels, the misfortunes thou bewails, springs from the root of thy own folly, pride, and distempered fancy! Do thou murmur at the dispensations of God, and does not rather correct thy own heart? The histories of all ages is full of the tragical outrages that has been committed by the diabolical passion of revenge.—Sees thou not that the angry man lose his understanding?—While thou is yet in thy senses, let the madness of another be a lesson to thyself.—Covetous men needs money least, yet most affects it, and prodigals who need it most, least regards it.—On the heels of
folly

folly tread shame; at the back of anger stand remorse.

R U L E II.

To walk *are* healthful.—To be good are to be happy.—To remember past faults are unworthy, and to remember past pains are unpleasant.—To praise princes for virtues they have not, are abusing them. Boys love to play.—It belong to the king to punish rebels.—It be a mean spirited action to steal.—To lie, to steal, to profane the sabbath, is abominable in God's sight.—To study diligently, and behave genteelly, is commendable.

R U L E III.

Virtue and vice *has* different consequences.—I and William has given him that.—Neither your love nor your hatred concern me.—The king, the parliament, and the nation wishes for peace.—He and you is to blame.—Sleeping, eating, and drinking, is necessities essential to man.—John and James was first at school. Abundance and plenty makes prodigals dainty.—Life and death is in the power of the tongue.—You and I writes often to John, but receives no answer.—John and I reads better than you.—Thou and he sings merrily.—Fables, figures, allegories, and poems frequently softens the severity of instruction, and enforces the doctrines that is contained under them.—My father and mother presents their compliments to you.

R U L E IV.

Note,—Collective nouns, or nouns of number or multitude, are, committee, parliament, mob, part, tribe, corporation, assembly, synod, convocation, city, nation, people, family, flock, &c.—This is so easy, that there is no occasion for examples, except when the nouns are attended with such words as point out their singular or plural signification.

The generality of my readers is so well satisfied, that a great many of them *has* offered me their assistance.—Had the British ministry been as attentive to the public good as to its own private interest, they might have procured this island such honour, power, and tranquility, as they had been strangers to for several years.—The whole world were about that time in expectation of a prince out of Judea.—The remnant of the people, in other parts of the nation, were persecuted with great severity.—Never were any people so much infatuated as the Jewish nation were.—While the English parliament were making laws to subdue America, the American congress were making laws to regulate their independency, and the English army were doing little for want of aid or orders.

R U L E V.

I esteem the man *which* is my friend.—The play whom they acted did not take.—I see a man whom is going to fall.—I see nothing to whom he can apply himself.—The watch whom thou gavest me is lost.—The ladies which you want to see are in the country.—He who you hate is your friend.—An affront is but an imaginary evil to he who suffers it, and can only truly offend he which offers it.

it.—I am the person who declare and affirms the truth.—I am he who dare tell thou of thy fault, and who fears not your resentment.—I will not him, whom, you know, is dishonest.—He whom ye say is good did this action.

R U L E VI.

The trees which grow in the garden *is* full of fruit.—James who writes so well art a careful boy.—Thou who speakest so unreverently, did the wrong.—They who are rich needs not be proud.

R U L E VII.

Thou who *reads* so much in his history of England.—After I, my sister and other friends had dined, and went to church.—Either thou or he loves grammar.

R U L E VIII.

The books or the desk *are* come.—Nothing are here wanting but charms.—Was it your brother or your sisters who was visiting my father yesterday? —The master of the scholars is reading.—Neither the scholars nor the master are reading.

R U L E IX.

This boys are very idle.—*That* girls are frolicsome.—The evils of human life are numerous enough, without being multiplied by that of choice.—Those sort of authors seem to take up with appearances.—By this means you will gain your plea.—I have not heard from him this ten years.—These kind of fellows are always doing mischief.—I love no interests but that of truth and virtue; I hate none but that of vice and folly.—The un-
 () 3 meaning

meaning compliments that pass is an argument of a vicious age.—I will not be troubled with these kind of triflers.—I have not spoken to my friend this six weeks.

Note to Rule IX. Each, Every, Either, &c.

Let each esteem *other* better than *themselves*.—No one can be blamed for taking due care of their health.—Every imagination of the thoughts of the heart are evil continually.—Every part of the nation became dreadful scenes of blood.—They shall rest in their beds, each one walking in their uprightness.—The throne had six steps, and the top of the throne was round behind, and there were steps on either side on the place of the seat.—Nadab and Abihu, the sons of Aaron, took either of them his censer.—They crucified him, and two other with him, on either side one, and Jesus in the midst.—And he delivered them into the hands of his servants, every drove by themselves.

R U L E X.

This pen is bad, *she* must be mended.—This boy reads well, it is a good child.—You and I will go to church, where they will hear a good sermon.—I will give you my top, he is a very good one. —These are all the boys which were idle.—He is a wise man which speaks little.—Which art thou, O man! that presumest on thine own folly?—The man of which he complains, is honest.—He will not hear of the misery to whom I am reduced.—I know which relation the is.—He is the wife of Mr. Gold with which I am acquainted.—Cyrus asked him, which that God was of which he begged assistance.—He has got the place to whom the aimed at.—Could we rightly consider

consider the miseries of others, they should be more thankful for the mercies they enjoy.—

What thanks can wretched fugitives return,
Which, scatter'd thro' the world, in exile mourn?

G O V E R N M E N T.

R U L E XI.

Do you see that *boys* rudeness, he had almost hit the *romans* face?—Have you read Miltons poems, or Thomsons seasons?—I have read Popes Homer, and Drydens Virgil.—He admires Horaces art of poetry, and Ovids works.—This is Charless book.—I found it is Jamess desk.—A wise mans anger is short.—A harlots breath is death.—A wise child hears his parents instruction.—George Careless his book.—Miss Prudent her pen.—Mr. Siddons his grammar.—Miss Bride her beauty.—Diana anger was Acteon death; and Helen beauty was the destruction of Troy's.—Give to Cæsar what is Cæsar, and to God what is Gods.—Is this the way to St Paul?—Queen Elizabeth her reign was glorious.—The river's Thames is not like the Seine.—They told Haman to see whether Mordecai his matters would stand.

R U L E XII.

I taught *he* to read, and he paid *I* very genteelly.—It is hard to make *I* suffer for anothers fault.—He sent *I* to the business.—Many people have seen they.—I like the very well.—What will you have *I* do?—I cannot please the and thou both.—He that is diligent you should commend.—She that is idle, reprove sharply.—He who did the fault, you should correct, not *I* who was not present.

R U L E

R U L E XIII. *and Note.*

She let him *to* go away.—Try comfort her.—I saw him to come.—She would have him to come.—I dare not to stay.—He had rather to starve than to work.—I am used walk every day.—There was an earthquake, which made the earth to tremble.—We lament that we see so many to make no conscience of sin.—I think he dare not to do it. You ought not profess yourself a master of what you do not understand.—You should to go abroad.—You ought not walk but ride.

R U L E XIV.

I excuse you from seeing *they*.—He was accused of not using *he* well.—I commend him for justifying his self.—He is incapable of treating *she* ill.—He is quite discouraged seeing *they* against him.—In obeying *they*, you do well.—He did well in sending *ye* to me.—In correcting *ye*, he did his duty.

R U L E XV.

To *who* will you give that pen?—With who do you live?—Will you go with I, or will you stay with *ye*.---I got a letter from *he*, and one from *she*.---You should not speak ill of *he*, nor of *she*.---God is my refuge, I will trust in *he*.---John thinks himself above *thou* and I.---Let us play against *they*.---I sit between *he* and *she*.---She can do nothing without *they*.---Pride will make a man dictate to his superiors of who he ought to learn.---Withhold not good from *they* to who it is due.---Ill reports do harm to *he* that utters them, and to those of who they are made, as well to *they* who made them.---Walk before I, or stay behind *he*.---I shall wait upon *ye* to the exchange.---The reciprocations of love between *he* and I have been
many

many, yet they think to set him at variance with I; but we will not be imposed upon by they.

PREPOSITIONS *improperly used in Sentences.*

He should be true *for* the trust reposed *into* him.
 —That affair did not fall into his cognizance.—
 You have bestowed favours to a very undeserving person.—I did this in compliance to your commands.—You think good advice a diminution to your abilities.—He is a strict observer after modes and fashions.—I dissent with you on that matter.—Power often prevails upon right.—He was very much made on when at school.—I congratulate you to your success of business.—i beg leave to differ with them you praise.—Its beauties are not perceptible to the rude and illiterate.

R U L E XVI. *and Notes.*

'Tho' he *falls*, yet shall he rise again.—Though he were a son, yet learned he obedience by the things which he suffered.—If he is alone, tell him the news; if there is any with him, do not tell him.—Though he be rich, he is not happy.

He has eaten more than *me*.—John reads better than him.—Can you read better than me?—He dances better than her, but she sings better than him.—They ride faster than us, but we can run better than them.—I have not so much gold as him.—You have given him more than I.—He will give you a share as well as he.

He is a better scholar than me.—You are taller than her.—They help more than us.—You'll be worse than me.—We think for ourselves, as well as them.—You are stronger than him.—A stone is heavy, and the sand weighty; but a fools wrath is heavier than them both.—More than him are

to be paid for the ill conduct.---I loved him so much as if he had been my own son.---Several things are insupportable if they are but indifferent, so poetry, music, painting, and public speeches. ---He will not stop at stealing, so as he can be but rich.

R U L E XVII.

I and *him* are also culpable.---He came and told me that you and him were gone to the country. We can, in some measure make our own happiness, and it was within ourself.---I came yesterday, and tell him I will not do it.---He, and you, and me, will get it all.---Let you and I be diligent.---Pray let him and I alone.---Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against him?---If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth unto the mountains, and seeketh that which is gone astray?

For ever in this humble cell,
Let thee and I, my fair one dwell.

ADJECTIVES *are improperly put for* ADVERBS.

(See page 131.)

Men are *extreme* subject to error.---His crime was easier detected than the other's.---He is an indifferent good hand.---His is an excellent good book; but he was extreme unwilling to write it. ---It is excellent well written.---I will perform agreeable to my promise, and such honesty is exceeding rare.---He argued exceeding clear, and said express, what he would do.---Every man should
act

act suitable to his character and station in life;---
But examples are extraordinary rare.

ADVERBS are sometimes misplaced.
(See page 138.)

I only spake three words.---I shall only take notice of those things which are necessary.---Our sufficiency only is from God.---Only we went to church, not to play.

Her body shaded with a slight cymar.
Her bosom to the view was only bare.

When the pronoun is set alone as an answer to a Question,
it must be of the LEADING STATE.
(See page 71.)

Who made that pen? Me.---Who spilt the ink?
Him.---Who said so? Us.---Who tore the books?
Them.---Who will have this apple? Me.---
Which of you reads first? Me.---Which are the
naughty boys? Them.---Who broke the glass?
Her, none but her.---Who did all this mischief?
Them, who but them?

A COMPARATIVE ADVERB must not be set before an
adjective compared by ER or EST.
(See page 71.)

That crow is more blacker than jet.---London
is more larger than Paris.---Solomon was the most
wisest of men.---He is the most honestest man a-
live.---John is more taller than Thomas, but he is
a more better boy.---The most strongest things are
in danger from the most weakest.---Religion is the
most chearfullest thing in the world.---Drunken-
ness and lying render men of the most brightest
parts, the common jest of the most meanest clown.

PART

P A R T II.

PROMISCUOUS EXERCISES.

EXPERIENCE is a dear school, but fools *learns* in no other.---My brothers and *me* *was* at church yesterday, where *they* heard a good sermon.---We have strict laws and biting statutes, *who* for *this* nineteen years we have let sleep.---Brutish men *reproaches* human nature.---Commune with thyself, O man ! and consider wherefore you *were* made.---Justice and mercy *waits* before God's throne ; benevolence and love *enlighteneth* his countenance.---All things *proceeds* from God ; order, grace, and beauty, *springs* from his hand.---Wise men *keeps* there expences within bounds.---I am *him* *which* told *thou* --- *Him* and *her* spake to *thou*.---To *who* wilt you give this *books*.---The man *whom* informed me *live* yonder.---*Knewest* you not *who* these pens belong *to*.---Thou and *him* write well, *we* surely practice much.---He lives ill *which* does not mend.---They have gone without *thou* and I.---Who *is* thou, O man ! that *presumes* on thy own wisdom ? Or why *does* thou vaunt thyself on *thine* own acquirements ?---Whilst *thou* *is* yet in thy senses, let the madness of another be a lesson to *you*.---Thou *ought* to overcome evil with good.---Frugality and industry *is* the handmaid of fortune.---*Him* and *her* eat heartily.---Pride, cruelty, and revenge, *is* a diabolical *passion*.---It was affected by *that* means.---The evils of life *is* numerous enough, without being multiplied by *that* of choice.---*Who* do you ask for ?---*With* *who* do you live ?---*To* *who* are you going ? To *she*.---They went
P farther

farther than *us*.---We are better than *them*.---*Who* do you speak *to*?---And I persecuted this way unto *the* death.---*Are* either of these two men your relations?---No, neither of them *are*.---He was one of those highwaymen that *was* condemned last session.---Salt is good, but if the salt has lost *his* favour.---He was *extreme* unwilling to desist from his purpose.---On the morrow, because he *would* have known the certainty wherefore he was accused of the Jews, he loosed him.---The remainder of the contents of these volumes, *consist* of poems on several subjects.---As the proud *doth* hate humility, so *doth* the rich abhor the poor.

There's many people in the world *which* lives as if they were never to die.---There *are* a great number of prepositions.---There *is*, in fact, no impersonal verbs in any language.---As for wealth, and the goods of this world, he has *it* all in contempt.---Virtue and vice *differs* to each other as much as light *to* darkness.---We ought always *act* as justice and honour *requires*.---Neither of these *are* the meaning of the text.---The common people *is* ill judges of real merit.---I am *him* *which* informed *they* of the whole affair.---She and *him* *was* not mistaken in *his* conjectures.---Fortune favours *they* *which* is brave.---He is *mistook* *which* informed *thou*.---I and *him* are very attentive to *their* books.---If there *is* but one body of legislators, it no better than a tyranny; if there *are* two, *it* will want a casting voice.---Light gains *makes* a heavy purse.---They *hath* gone without *thou* and *I*.---All the morality of our actions *lie* in the judgment we ourselves *forms* of them.

Nothing *art* more *jillier* than the pleasure some people *takes* in what *them* *calls* speaking their minds.---A man of *these* make *will* say a rude thing for the mere pleasure *from* saying it; when a opposite behaviour, full as innocent, *mightest* have procured

procured *her* friend, or made *her* fortune.---Rail-
lery *are* no longer agreeable than while the whole
company *are* pleased with *him*.---I *wouldst* least of
all be understood *for* to except the person rallied.
---A man *which* talk of any thing he *be* already fa-
mous for, *have* little to get, but a great deal *for*
to lose.---The virtues of men *is* catching as well
as their vices; and your own observation added,
wilt soon discover what it is *who* command attention
in one man, and *make* you tired with the discourse
from another.---When *a* argument *be* over, how
many reasons do a man recollect, *who* his heat and
violence made *he* utterly forget?

Dreams *is* but interludes *who* fancy make,
When monarch reason *sleep*, these mimic wake;
Compound a medley of disjointed things,
The court of cobblers, and *an* mob of kings.

How wretched *art* the man *which* crave for more,
Yet *suffer* want when *it* have gold in store?
Pinchest its guts, and *shame* itself with rags,
'To please *its* greedy soul with usefess bags.

Children like tender oziers *takes* the bow,
And as *them* first *is* fashion'd always grows;
For what we *learns* in youth, to that alone
In age *us* *be* by second nature prone.

Tears vainly *flows* from errors learn'd too late,
When timely caution *will* prevent our fate.

Where the false Words are not printed in Italics.

1 Why did you trust them? are either of them your friends? I is persuaded neither of them are.

2 That house is very pleasantly situate.

3 This is very different to that.

4 Homer was not the inventress of fables.——

They were far more ancient than him.

5 I and him are far more diligent than thee.

6 Thou might engage fortune to thy side.

7 By negligence the balance of power was broke.

8 Where are those kind of people to be found?

9 I dars not tell you a syllable of the matter.

10 Every tree is known by their own fruit.

11 Who art thou, O man, that presumes on your own wisdom!

12 Who is there? It is me: it is not him, or her.

13 This is the man who you left the book to.

14 She is more cunning than him or me.

15 Anger and impatience is always unreasonable.

16 Let no mans contrition be less than their crime.

17 The power was equally divided between these three.

18 He is so diligent, that no pains is declined of him.

19 Her they esteem as the inventor of there arts.

20 I have lived in this way this many years.

21 Its done, its finished, the Christian is dead.

22 The mechanisms of clocks and watches were unknown.

23 Discuss what relates to each particular in their order.

24 Not one in a hundred either read or speak with propriety.

25 Those who he thought true to his party.

26 Mark the sense and manner of that you read.
 27 A fool mocks the most wisest philosopher.
 28 There is no fool as troublesome than him
 which hath wit.

29 Death pity none, neither rich or poor.
 30 If he out lives his brother, he is to have the
 place.

31 No state cannot subsist without subordina-
 tion.

32 The Italians is the best musicians in the
 world.

33 Your sister and you is much to be praised.

34 John and James presents their compliments
 to thou.

35 Miss Fair art a good girl, she love her sister
 much.

36 Am not I thine ass on which thou hast rode?

37 Bullion has rose to six shillings the ounce.

38 David slung a stone and smote the Philistine.

39 Stole waters is sweet, bread eat in secret is
 pleasant.

40 And the woman spun goats hair.

41 And he spit on the ground, and anointed his
 eyes.

42 He was proof to all the attacks of fortune.

43 About this time Janus his temple was shut.

44 Have you forgot the enemy, yourselves, and
 I?

45 These kind of orders were mistrusted by them.

46 He said she was heir to her brothers estate.

47 This is well wrote. Who wrote it? Me, Sir.

48 He lives regular, and led a singular pious
 life.

49 They were quickly drove out of that land.

50 They and him were fellow sufferers.

51 In this study he spent many a tedious hours.

52 He has wrote several poems on this subject.

53 Some disaster has certainly befall him.

54 Are either of these persons your acquaint-
ance.

55 Every dedicate thing in Israel shall be theirs.

56 It has been remarkable fine weather this ten
days.

57 I was left an hundred pound by a uncle.

58 He cannot take no pleasure in such trifles.

59 By this means a number of people are em-
ployed.

60 Your party say most, and always does least.

61 The more shame for ye ; holy men I thought
ye.

62 The destination of the ships were a secret.

63 Bring me them pens that I might mend them.

64 Thou who was the cause John. Who, me, Sir?

65 Avoid books who tends to instil vicious prin-
ciples.

66 A jest is no argument, or a laugh demonstra-
tion.

67 The splendor of riches and beauty are pe-
rishing.

68 Tell James and I where we will look for ye.

69 There is more hopes of a swearer as of a liar.

70 This copy is worser writ as that.

71 All the dedicate things he gave to his son.

72 Thou cannot become worser than him.

73 He, we have sent to treat with ye.

74 Every creature are beholding to their Creator.

75 Appoint every scholar which lesson they
should get.

76 This most worse affair will injure ye both.

77 Prosperity and moderation seldom meets to-
gether.

78 My copy is quite different to yours.

79 It is three months ago since I saw John and
he.

80 Had I never seen ye, I had never known ye.

81 Some people is busy, and yet does nothing.

82 I

82 I know ye not.---I thought it was thee.

83 Commune with thyself, O man ! and consider wherefore you wert made with a immortal soul.

84 Justice and mercy waits before God's throne, benevolence and love enlightens his countenance.

85 All things proceeds from God ; order, grace, and beauty, springs from his sovereign hand.

86 The voice of wisdom speak in all God's works ; but the human understanding comprehend-ed it not.

87 Thoughtless men bridle not his tongue ; he speaks at random, and is entangled in the folly of his words.

88 It is indifferent whether the child can dance or no ; but it is an necessity that his mind is formed into the truth.

89 Supreme authority, of what nature soever it is, are necessary, to prevent more greater evils be-fallen.

90 One would think, as the larger a company is in whom we shall engage, the more variety had been in the discourse.

91 The vain person delight to speak of his self ; but he do not see that others likes not to hear his self-praise.

92 To succeed in these kind of studies, there is nothing wanting but inclination and diligence.

93 There was scarce ever any age in what the forms of religion do more abound as the present one.

94 The ship Mary and Ann were restored to their owners, as an unlegal captor, by a French frigate.

95 He caused all persons whom he knew had, or he thought might have spoken to him, to be apprehended.

96 Ye cloathe you, but there is no warm ;--he that earneth wages, to put it into a bag with holes.

97 Titus

97 Titus gave exprefs orders, and ufed all endeavours to have faved the temple, but he found he cannot.

98 He fo obliged all people, as no person in the courfe of their lives were dearer to them than him.

99 The army was difperfed into fmall parties, and in this condition, were eafy defeated by the Romans.

100 Upon the lighting the flambeaux, I looked upon the face of the dead perfon which laid in the room.

101 Every animal, though never fo noifome, have their ufe; God have made nothing who are vain.

102 In the death of Chrift was fulfilled many prophecies, as well as many promifes, which was made long before.

103 Her grief was exceeding great. Her voice was broke,---her looks was full of melancholy fymptoms.

104 The annals of history does not afford a inftance of more flagrant ufurpation, as that of Richard III.

105 Here's fo many characters, that the perfon of the emperor cannot be miftaken, fince not one of them agree with any but he.

106 Thefe men were chofe for the digefting a code of the laws for the governing of that commonwealth.

107 Tho' they are never fo few, they dare to attack any number of horfemen equipped of harnefs.

108 He ftill reads the fcriptures, tho' there was many things in it he did not like or underftand.

109 On this new road were foon built an number of good houfes who was let for rents confiderable high.

110 If you was to live here, you should meet with very pleasant company, and air more desirably fine than in town.

111 All persons which dwell here behave extreme well, especially for strangers, who they esteem very high.

112 By this means he became elate, and were more frequent, and more intolerably insolent with his betters.

113 The riches of the East that is brought to England, has promoted luxury, and spoils the morals of the people.

114 I have no other means but this to express my thanks to one man, and my resentment of another.

115 Every one of the letters bear date after his banishment, and contain an narration of all his story afterwards.

116 The versions of this book differs, each having some particulars in them which is wanting in the other.

117 The beauty and proportion of an edifice is owing to the architect, which designed the plan in his cloiet.

118 Some are so headstrong, as there is no means more certain of displeasing them as by using delays.

119 Him that is slow to anger is more good than the mighty; and him which ruleth his spirit than him that taketh a city.

120 Our passions, like the seas, is agitated by the winds:—as God hath set bounds to those, so should we to these.

121 Faith and repentance is necessary.---without it, as a means, we can neither escape hell, or get to heaven.

122 Every species of indelicacy in conversation are shameful in themselves, and exceeding disgusting.

123 He

123 He had recourse to the very same persons who he was obliged to treat as an enemy to him.

124 They were extreme angry to us for not being of the same sentiments as them and their friends.

125 Them that oppresseth the poor to increase his riches, and them that giveth to the rich, shall surely come to want.

126 John, thou commonly truant much, and is very idle, which is most pernicious things.

127 A conscience free from guilt laugh at false accusers; but fear and shame is common by guilty persons.

128 Glory and honour survives good men after his death; death takes not his crown away.

129 No sooner was fifty talents paid for his ransom, but he put for sea again in pursuit of the privateers.

130 She should have suffered far more greater punishment, had not the king his daughter interposed.

131 He took care that no one should suffer no injury, tho' there were so great a army within the walls.

132 The books I received yesterday, and was a present from a friend, is entertaining and instructive.

133 It is more good to fall among crows than flatterers; for these only devour the dead, those the living.

134 He was extreme little and deformed, yet exceeding witty and tolerable well versed in languages.

135 A proud man is averse to renouncing of his errors and the correcting his fatal prejudices.

136 The Roman people is invincible, because it does not suffer itself to be blinded with its good fortune.

137 The observations of things, the collection of experiments, how doth it enrich the mind with ideas!

138 If our life, in the lineaments of sanctity and goodness, does resemble his holy life, they may bear his name.

139 So David went, him and the six hundred men that was with him, and came to the brook Besor.

140 If these notions are true, as I verily believe they be, I thought it might be worth publishing at this time.

141 What less can such an weak and old man as me do, but celebrate the divine praises to my God.

142 If they fought better than us, or we worse than them; they were owing to the nature of the ground.

143 Malice and injustice has it's day, like some short liv'd vermin, who dies in shooting their stings.

144 To demonstrate a thing, are not only to prove them to be, but a impossibility of them not being.

145 If there be a vice more great as the hoarding up riches, it is employing of it to useless purposes.

146 He which gave away his treasure wisely, gave away his plagues; he that retain riches, heap up sorrow.

147 The feeling an injury must be previous to revenging of it; but the noble mind disdains to say, it hurts I.

148 If the injury is below thy notice, he which do it, make himself so; and would thou enter the list with thy inferiors?

149 To he who the science of nature delight, all objects bring proofs of a God; every thing who prove it, give cause of adoration.

150 The most noblest employment of the mind of men are the study of the works of his Creator and Redeemer.

151 Can

151 Can any person, on their entrance into the world, be fully secure, that they shall not be deceived.

152 And so was also James and John, the sons of Zebedee, which were partners with Simon.

153 The first step towards being wise, are to know that thou art ignorant; and if you wouldst not be esteemed foolish, cast you off a folly of being wise in your own conceit.

154 Joy and grief hastens and delays time. A man in great misery mayest as far lose her measure, and to think the minute an hour; or in joy thinks the hour an minute.

155 Vaunt not of thy body, because it were first formed; or of your brain, because your soul reside there: Is not the master of the house honourabler than their walls?

156 Thou can speak alone, O man!—Wonder at your glorious prerogative; but pay to him which gavest them, a rational and welcome praise by hearty zeal.

157 If revenge art most detestable: What then be cruelty? It possiess the mischiefs of the other; want even a pretence of his provocations, who the other pretend to have.

158 Men will find it difficulter to be well with riches; as to be at ease under a want of it. Men governs himself easier in poverty as in the greatest abundance with riches.

159 If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

160 So likewise shall my heavenly Father do also unto ye, if ye from your hearts forgive not every one his brother their trespasses.

161 It is an unanswerable argument of a very refined age, the wonderful civilities that have passed
of

of late years between the nation of authors, and that of readers.

162 I know no reason why we should make the way that lead to eternal life narrower, and the gates straiter than God himself appear to have made it.

163 The tongue and pen is both interpreters of the mind, but the pen is the most faithful of the two, as they leave things behind on a more authentic and lasting record.

164 There is no body so weak of invention, which cannot aggravate, or make little stories to vilify their enemy; and there is few but has inclinations to hear them.

165 There is nothing that more betray a base and ungenerous spirit, than the giving secret stabs to a man's reputation.

166 Here people bring their Jaquies of state, and here it is, that all they say at their tables, and is acted at their houses, is communicated to the whole town.

167 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her youngest son.

168 I shall very zealously persevere in my application, not only to Cæsar, but to all those which are most in his favour, every one of whom I know to be my friends.

169 Each of the sexes should keep within their particular bounds, and content themselves to exult within their respective districts, which nature itself point out to them.

170 Is it possible, that thou should be my child, bone of my bone, and flesh of my flesh, and yet transgress the rules of virtue thou was taught in childhood?

171 When a righteous man turneth away from his righteousness, and committeth iniquity, and
Q
dieth

dieth in them, for the iniquity that he hath done shall he die.

172 Ours is the only country in the world where every man, rich and poor, dare to have a humour of his own, and dare to avow it, on all occasions.

173 His face was easily taken either in painting or sculpture; scarce any one, tho' never so indifferently skilled in their art, failed to hit it.

174 When a nation loses their regard to justice, when they do not look upon it as venerable, holy, and inviolable, we may pronounce it hastening to their ruin.

175 Here, Charon, take them two savages to your care. How far the barbarism of the Mohawk excuse his horrid acts, I leave Minos to judge, which know best.

176 She looks, methink, of old Acastos line, and to my mind recal that patron of my happy life.—And are thou then Acastos dear remains, she who my restless gratitude have sought in vain.

177 He has lately printed a great number of authors in such a manner, as shew him to have been a very ingenious and learned man, for his profession.

178 Solon being asked, why, among his laws, there were not one against personal affronts? answered, He could not believe the world so fantastical to regard them.

179 That innocent, courteous, charitable, and benevolent demeanour (such as pity doth require and produce) are apt to conciliate respect and affection from the most bad men.

180 They took ashes of the furnace and stood before Pharoah, and Moses sprinkled it towards heaven, and it became a boil breaking forth upon man and upon beast.

181 The language, I believe, may be better learnt

learnt here than in courts and more great cities, where artifice and disguise is found to be more in fashion.

182 Next in degree is the nobility, who has the direction of all affairs: each being attended by a number of dependents in proportion to their estate and quality.

183 There is no part of nature who do not pay the tribute to man, that man in their turn may pay the tribute to the Author of all these benefits.

184 The proper perusal of history, how pleasant illumination of mind, how useful directions of life, how sprightly incentives to virtue, do it afford!

185 He made it appear the slaughter committed in the temple were not only absolute necessary, but that the people that was killed was Cæsar's enemies.

186 How could they possibly know it, which was entirely ignorant of the holy Scriptures, who was able alone to resolve these kind of difficulties.

187 How bloody was the papists in the Irish massacre, they respect neither age, or sex, or rank, all fall in one promiscuous and horridest carnage?

188 Humanity and prudence procures wisdom and understanding; but pride and arrogance engenders contention, and brings forth ignorance and folly.

189 A foolish woman is clamorous and contentious, simple, and know nothing; and him or her which loves strife, love transgression, and are haters of praise.

190 A inward inclination to do a wrong or evil thing, are sinful; for the thought have already stained the conscious heart with guilt before the intention ripen into action.

191 When the love of money become the ruling

ing passion, she banishes humanity, confound right and trample upon the most sacred and endearing relations in nature.

192 Quality and equipage does not absolve mankind from the divine laws, or gives a sanction for perjury ; but rather enforces the obligations of equity and truth.

193 Bad company generally infect and taint a mans reputation, and exposes him to the same censure and punishment, though innocent, as is justly due to his notorious companions.

194 Piety and virtue, in persons of eminent place and dignity, is seated to great advantage, as to cast lustre upon his place and dignity, and by reflection, redoubles the beams of majesty.

195 Neither I or my friend approve of the flattery of sycophants, or the admiration of fools ; but glory in the admiration of wise men, and the approbation of conscience.

196 He that expect good, and would have it arise out from evil, may, with the same confidence, plants a thistle, and expects it to bring figs, or to sow tares, and expects wheat.

197 There are two things ordinarily makes us to suspect the fidelity of a witness ; if there is either an appearance of deceit in the manner of the relation, either of the design in the end of it ; but the witnesses of Christ his resurrection is free of both these grounds of jealousy.

198 So long as wit and humour continues, and the generality of us dares to have their own way of thinking, speaking, and acting, this nation are not like to give any quarters to a invader, much less to bear with any absurdities of Popery.

199 We have great cause to thank God, to see so many, in this day of trial, and hour of temptation to adhere with so much resolution and constancy to their holy religion, and to prefer
the

the keeping faith and a good conscience to all earthly considerations and advantages.

200 The church of Rome is so wise in their generation, that it will not permit those of their communion to hear or read what can be said against them ; nay, it will not permit the people the use of the holy Scriptures, which they, with us, acknowledge is at least a essential part of the rule of faith.

201 The higher and the low, the rich and the poorer, the wise and the ignoranter, when the soul shall have shook of the cumbrous shackles of that mortal life, shall receive from the mouth of God a just and everlasting sentence according to his works.

202 Men doth not distinguish enough between a demonstration, the proof, and the probability. A demonstration suppose the contradictory idea impossible.—A proof of the fact are when all the reasons inclines us to believe, without any pretence of doubting.—A probability art when the reasons for believing is more stronger as them for doubting.

203 The commonalty ought to be contented to deserve a inward esteem of men by his simple and modest virtue:—and the great ought to convince, that outward respect only will be paid them, unless they had true merit. By that means, the former will be not exasperated in their low estate, neither will the others pride themselves in his greatness.—Men will be sensible, that kings is necessary ; and kings shall not forget, that they be men.

204 The vain man delight to speak of himself ; if he has done any things who are praise-worthy ; if he posselles that is worthy of admiration, with joy he proclaim it ; his pride are to hear it reported. The desire of such a man defeat itself.

Men says not, behold, he have done it ; or see he possesses it ; but, mark how proud he is of it.

205 There is nothing as common as to find a man, which in the general observation of his carriage, you take to be of a uniform temper, subject to an unaccountable starts of humour and passion, as he so much unlike himself, and differ so much from a man you first thought him to be, as any two distinct persons can differ from each others.

206 Why do we see infirmity, mourn, poverty languish, industry stare, wisdom, reason, and genius, diminishes, darkens, and loses their lustre ; and folly is set in great dignity ?—but that justice and equity is negligent, partial, or even detrimental, without favour, interest, to recompence ; envious without superior talents ; cruel or barbarous, without mercy, meekness, nor charity.

207 A true critic praise without flattery and hypocrisy, favour and partiality ; and censure without pride, interest and envy ; but the censure and applause of a person void of understanding, proceed equally from either flattery, partiality, interest, pride, and envy, according to their predominant passion ; therefore his censures is regarded as cyphers, and their applause as nothing, by a judicious and knowing part of the world ; for a solid and substantial greatness of soul look down with a generous neglect on the censures and applauses of the multitude, and place a man beyond a little noise and strife of tongues.

SELF-CONCEIT.

208 A confident man, or him whose mind is well tinged with the conceit of himself, is the complete coxcomb ; he is proof against all opposition of sense and difficulty ; carry vigour and enterprise

terprise in the air of its motion, and press forward in every appearance of advantage, concluding nothing above its management nor merit. The opinion for himself mayest easily be read in the countenance, his confidence stamp his current value in his face: for with the ignorant it is thought to be a worthy man, and adored as a god; with the wise or prudent, a man of no value, and looked upon as a most despicable and ridiculous animal: In short, he is a imposter with himself, the jest of the wise, and an idol to fools.

INJURING OTHERS.

209 Injury in civil society is the bane of friendship and mutual engagements. Every injury either intended nor committed, is a petty war or breach of peace, and tho' he mayest prosper for a time, till the wheel of God's providence circle her round, yet are never of long continuance. He that canst allow himself to do injury, make his favours to be suspected for snares; for the malevolence in his heart threaten destruction, and its want of benevolence, oppression. Tho' religion is pure and peaceable, yet injustice and injury in the professors very much scandalise her; for he very much deceive himself which think to gain favour either by God or man, with formalities in religion, when at the same time give a loose reign for injuries, because he is a enemy to both, in dishonouring God, and injuring man. We are not to do injury for good to come of it: who always have been and ever will be disclaimed and abhorred, by the just and honourable persons, however plausible and practicable they may seem to some of our days.

Its better to suffer wrong as to do it to another; for he may be a good man which suffers, but he must

must be bad man which offer it.—Men looks with an evil eye to the good than are in others, and thinks that their reputation obscure them; and that their commendable qualities does stand in his light; and therefore he does what he can to cast a cloud over it, that the bright shining of his virtues may not obscure him.

P O E T R Y.

- 1 They tears his whistle and forfakes the seas.
- 2 You sits above, and sees vain man below,
Contend for what you only canst bestow.
- 3 None love his king and country better,
Yet none were ever less their debtor.
- 4 Say lovely dream, where could thou find
Shadows to counterfeit that face?
- 5 Tears vainly flows from errors learn'd too late,
When timely caution does prevent our fate.
- 6 It must be so; Plato, thou reasons well.
- 7 Rapt in future time the bard begun.
- 8 Forsook by thee, in vain I sought thy aid.
- 9 Pierce as he mov'd, his silver shafts resound.
- 10 I know thou wert not slow to hear.
- 11 Thou who of old wert sent to Israel's court.
- 12 For ever in this humble cell,
Let you and I, my fair one dwell.
- 13 Let you and I,
The battle try.
- 14 The more shame for ye: holy men I thought ye.
15. To dine with her! and come at three!
Impossible!—It can't be me.

16 ————— The boys in wanton play,
Will pluck you by the beard, while you shall growl,
Wretch as thou art, and burst in spleen of soul.

17 Brimful the pretty eyes appears,
And bursts at last a flood of tears.

18 Reasons whole pleasures all the joys of sense,
Lies in three words, health, peace, and competence.

19 In vain our flocks and fields increase our store,
Since our abundance makes us wish for more:

20 Friends is like gold : if true he'll never leave
thee,
Yet both, without a touch stone, mayst deceive
thee.

21 When what I long must love, and long must
mourn,
With fatal speed was urging his return.

22 Him portion'd maids, apprentic'd orphans
blest,
The young who labour, and the old who rest.

23 Now, now I seize, I clasp thy charms,
And now you burst, ah cruel, from my arms !

24 His wrath, who one day will destroy ye both.

25 I know thee not, or ever saw till now,
Sight more detestable than him and thou.

26 What art thou, speak, that on designs un-
known,
While others sleep, thus range the camp alone.

27 Will martial flames for ever fire thy mind,
And never, never, to be heaven-resign'd ?

28 Thus men, too careless of their future state,
Disputes, knows nothing, and repents too late.

29 Cowards dies many times before their death;
The valiant never tastes of death but once.

30 Distrust and darkness of a future state,
Makes poor mankind as fearful of his fate.
Death in itself am nothing ; but thou fear
To be thou know not what, thou know not where.

31 My form, alas ! have long forgot to please ;
The scene of beauty and delight are change :
No roses blooms upon my fading cheeks,
No laughing graces wantons in my eyes.

32 What means this wild confusion in thy looks ?
As if thou was at variance with yourself ;
Madness and reason combat sore within thou ;
And thou was doubtful, who should get the better.

33 A gen'rous friendship no cold medium knew ;
Burn with one love, with one resentment glow :
One should our int'rest, and our passions be ;
My friend must hate the man which injures me.

34 What profits us, that us from heaven derives,
A soul immortal and with looks erect,
Surveys the stars, if, like the brutal kind,
We follows where our passions leads the way.

35 Not purple violets in the early springs,
Such graceful sweets, such tender beauties brings ;
The orient blush, who do her cheeks adorn ;
Make coral pale, vie with the rosy morn.

36 Death am the privilege of human nature ;
And life without her was not worth our taking,
Thither the poor, the pris'ner, and the mourner,
Flees for relief, and lays his burdens down.

47 Dreams is but interludes who fancy make,
When monarch reason sleep, these mimic wake ;
Compound a medley of disjoining things,
A court of coblers, and a mob of kings.

38 Light fumes is merry, groffer fumes is sad ;
Both is the reasonable soul run mad.
And many monstrous forms in sleep we see,
Who never was, or is, or e'er shall be.

39 The wife, where danger and dishonour lurk,
Safest and seemliest by his husband stay,
Who guard her, or with him the worst endures.

40 ————— Your fiery eyes
Who, like the sun at noon; none could behold,
But with a snatch of light, and then be dazzle ;
Now like a cold and drousy winter star,
Bear a bleak brightness : O decays of lustre !

41 ————— With pleasure I take in thou !
What joy you give I in your prattling infancy !
Your sprightly wit, and early blooming beauty !
How have I stand and fed my eyes upon thou !
'Then lifting up my hands, and wond'ring bless
thou !

41 Thus from our infancy us hand in hand
Has tread the path of life in love together.
One bed have hold us, and the same desires,
And same aversion, still employ our thoughts :
Whene'er had I friend, that is not Pollydore's,
Nor Pollydore a foe that is not mine ?

43 Those virtuous heroes too, of whom they
boast,
Is dead ; and virtue without fire are lost.
Few things there is of whom a man can say,
'To-morrow shall be as it was to day.
In one eternal round all things rolls on,
Yet nought remain of what is past and gone.

44 Friends is like leaves who on the trees does
grow,
In summer's prosp'rous state much love it shew ;
But

But are thou in adversity?—Then they,
 Like leaves on trees in autumn, falls away,
 Happy is he which have a friend indeed,
 But him more happier is, which none do need.

45 Such are the gloomy state of mortals here,
 We knows not what to wish, or what to fear:
 What then remain? Are us depriv'd of will?
 Must us not wish, for fear of wishing ill?
 Receive my counsel, and securely move;
 Entrust they fortune to the Pow'rs above;
 Leave they to manage for ye, and to grant
 What his unerring wisdom see thou want.

F I N I S.

